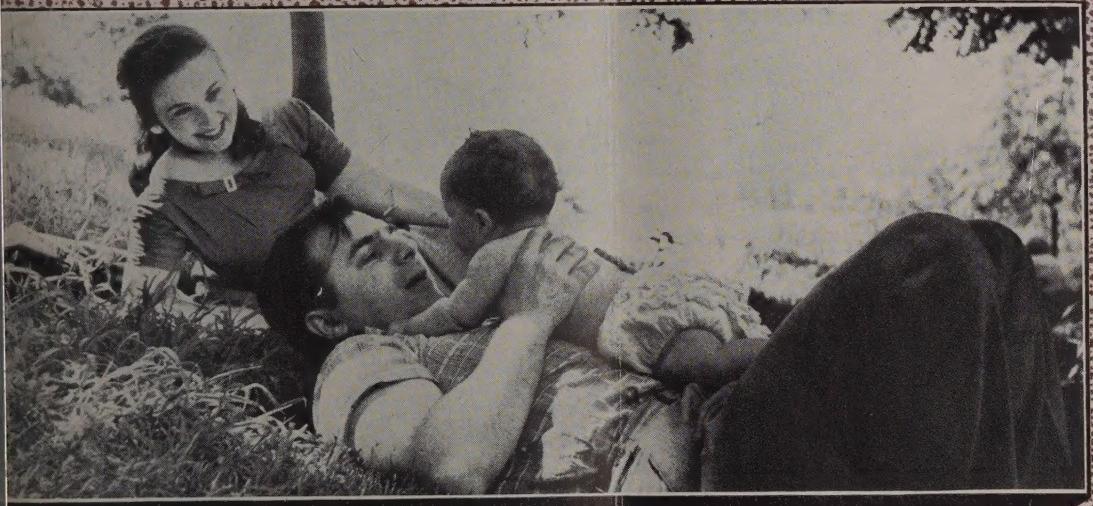
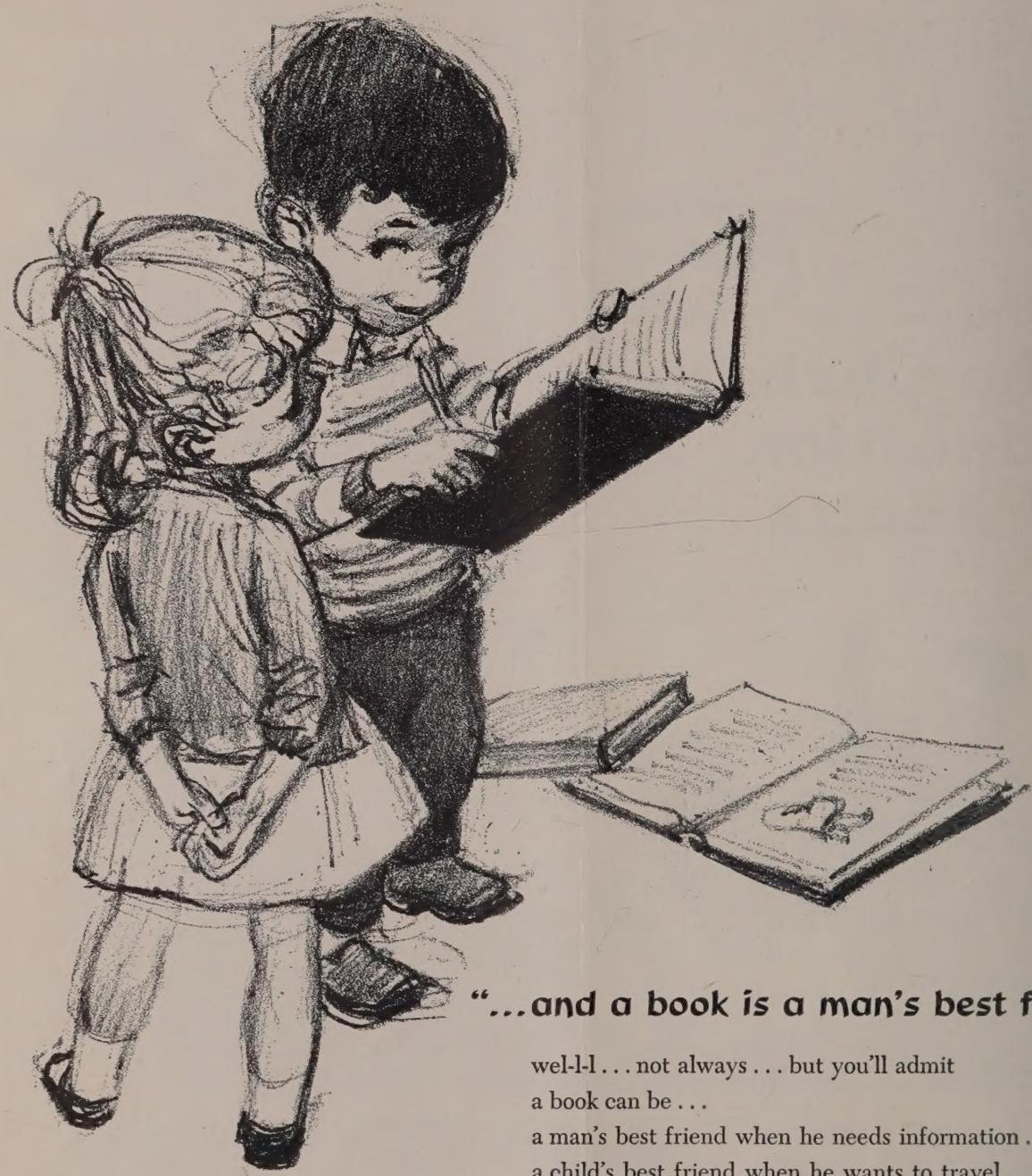


INTERNATIONAL *Journal*
RELIGIOUS EDUCATION

The Christian
Education
of Adults



a special
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May 1959



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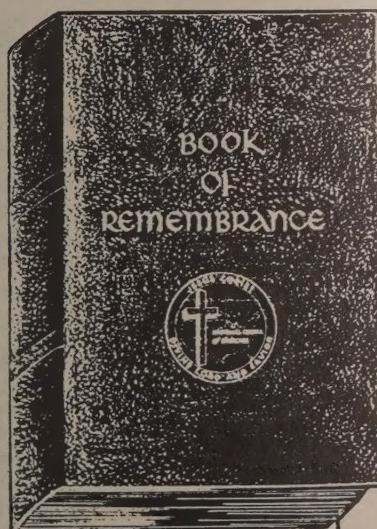
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Editorial Introduction

word from the guest editor

Let you in on a well-known secret. The editor of *International Journal of Religious Education*, Dr. Virgil E. Foster, is the local church's best friend. He is vigilant, adamant, pleading, jocular—whatever temperament is required in a given situation, be it a *Journal* board meeting or a conference with an author—in helping to guarantee that the *Journal* is going to help the local church do a better job in Christian education. In my judgment he has been eminently successful with this special issue on the Christian education of adults.

The churches of the United States are criticized from time to time for having an aura of religiosity. However, terms of their quickened interest and insight into the significance and necessity of a continuing and deepened Christian education of adults, they are to be congratulated. And when one pauses to realize that the fate of our world, so precariously balanced between its greatest fulfillment and utter destruction, is literally in the hands of adults whose decision can determine which way we all go, the importance of Christian education of adults seems large as our most important and most immediate task. The other side of the coin is that the world-wide values of human dignity and freedom within a community of love and justice are threatened by the crushing weight of fear and insecurity.

Perhaps it is this sense of urgency that has lifted the preparation of this issue to a level of evangelistic zeal—a real sense of mission has permeated the work of the

authors, editors, and other staff members of the *Journal*. This is reflected in some of the questions dealt with in the articles—why is adult education important? who are adults? what is Christian maturity? how does adult learning take place? what is the role of interaction to individual growth? what are needs of adults in a space age? how can adults best use increased hours of leisure? can every adult be a leader? how can we serve the home-bound and handicapped? are adults the key to juvenile delinquency?

These and many more questions are dealt with in this issue by an amazing array of authors—professors; adult program directors; personnel of the World Council of Churches, the Adult Education Association of the USA, the Salvation Army; and specialists in recreation, children's work, and leadership education.

And the editors of the *Journal* have kept the aim squarely on the local church. This issue is for the teachers, superintendents, directors of Christian education, pastors, program chairmen, and all others who are a part of the growing corps of persons dedicated to helping adults keep on growing through a program of Christian education relevant to their needs and the needs of the world about us. Individually and in study groups, this issue of the *Journal* will be a source of inspiration, sound insights, and practical guidance for months and years ahead.

A. Wilson Cheek

What are you doing about it?

ADULTS are going back to school. Or rather, they are creating an entirely new kind of school that is "breaking it all over the place." The convulsions of the contemporary world confront men with problems that cannot be answered on the basis of easy assumptions. These problems raise fundamental questions about the nature of life. In the midst of this predicament, people are seeking new enlightenment. Some of them seek frantically, here, there, almost anywhere, and find little that speaks to their needs. But others are turning to educational institutions and churches in the hope of finding solid answers and dependable guidance.

Many churches have been alert to the situation as it emerged. They have responded to the new searching spirit of adults—have even helped to bring it into being—and are pioneering with new forms of adult education. About 15,000,000 adults are in study groups under church auspices. Many other adults are forming church groups which meet on evenings during the week, at lunch, for morning coffee, even for breakfast, to study together the content of the Christian faith and its meaning in their life and work. Other churches have failed to recognize the need or their responsibility and are complacently drifting into the future, leaving their adults to find answers to the big questions wherever they can.

This special issue can help churches to evaluate their present educational efforts and plan the kind of program needed. The program must not be planned with members of a church alone in mind. It can be one of the most effective means of reaching persons outside the member-

ship. It can be a powerful evangelistic force, reaching the people who have thought the church had nothing for them. Along with this, adult education which enriches Christian experience and helps people find spiritual renewal and answers to their deepest questions can give the church itself new vitality.

In addition to the articles in this issue, the *Journal* has been carrying a series of articles on adult education in recent issues and will continue it in coming issues. A few are listed on page 17. Along with this issue, the special number of November 1958, "Being Christian Where You Work," and the one coming in November 1959, "Christian Education and International Affairs," will be especially helpful. "Christian Growth Through Dynamic Groups," published in May 1957, also gives basic suggestions for adult groups. Copies of each of the past issues are still available.

This issue is important also for leaders and parents of children and young people, who are themselves adults of the church. One article is especially for them. Furthermore, nothing is more important for the education of children and young people than that a church have dedicated adult Christians whose commitment includes continual growth.

The editors are grateful to Wilson Cheek, Director of the Department of Adult Work, for serving as guest editor, and to members of the Committee on Adult Work and the authors for their cooperation in making this issue possible.

Virgil E. Foster

Pharisees, publicans,

and saints

by Cynthia C. WEDEL

Washington, D.C.; wife of the Canon of the American Cathedral; one of the vice-presidents of the National Council of Churches

SOMEONE has been quoted as saying, "The main purpose of much of our preaching and teaching seems to be to turn a few more publicans into pharisees." This is a cynical remark, yet when we look at much of the adult education in our churches, we may feel that there is sometimes too much truth in it.

First, let us define our terms. I would use the word "publican" here to describe nominal Christians, those who are on the fringe of church life or outside the church entirely. There are millions of them in our land, and we are all concerned about them. We have evangelistic campaigns to try to bring them into the fold. We try in many ways to reach and to win them.

With some hesitation, I am going to apply the word "pharisee" to a great many of our "good" church people, perhaps the majority of those who are active in the life of our local churches. They are really good, as were the pharisees of our Lord's day. They are not hypocrites. They are "law-Christians" rather than "grace-Christians."

There are many varieties of these modern pharisees. Some look upon the church as one would upon a Victorian grandmother—to be respected and honored, yet regarded as totally irrelevant to life. These people go to church—on occasion. They give—a little. They send their children to Sunday school. Theirs is a kind of antiquarian interest in the church. They are the ones who protest the most loudly if anything is changed from the way it used to be done.

Then there are the pharisees who see the church as a valuable social institution. It gives stability and moral tone to the community. The

church (and they usually mean the clergy) should be seen at important community functions. The church (again the clergy or a few dedicated women) can do good for the poor and needy.

There are those, too, for whom the church is primarily a retreat from the world. They make a sharp distinction between the religious and the secular, and they resent any intrusion by the latter. They feel strongly that the church should not get involved in the issues of the day and that it must avoid controversy at all costs.

Still another kind of pharisee is the "organization man (or woman)," who finds an outlet for his energies and interests in the organizational life of the church. He is endlessly busy keeping the organization wheels going around. To him, church organizations are ends in themselves, and he is likely to be very critical of those who do not share his enthusiasm for them.

If we look deeply at our efforts in the field of adult work in our churches, would we not have to confess that much of it is merely bringing a few more fringe Christians into the organizational life of the church or piling up more activities for those already there? Are we only turning publicans into pharisees?

Fortunately, as we all know, there is another group of adults in every church. It may be only a handful, or it may be a large group. These I would call the "saints," in the New Testament sense of the word. They are not the overpious, holier-than-thou, stained-glass kind of saints. They are the men and women who have at least begun to catch a glimpse of the real meaning of the gospel. They know something of the joy and release which comes from a solid be-

lief and trust in God. They know that obedience to the will of God is the mark of a Christian. And they know that they have a vocation—they are called to be Christians in a that they say, think, and do.

The saints love the church, and they find in its worship and common life the nurture of their faith. But they do not make an idol of the church nor of any organization within it. They know that for many the vocation of being a Christian must be practiced chiefly in the world—in home, shop, and office. They realize that God is concerned with all of life and that their religion is a twenty-four hour-a-day, seven-day-a-week affair. Because they trust God, they are open to the leading of his Spirit and know that many new things may have to be tried in order to reach people of today with the everlasting and unchanging good news.

Such people can be a tower of strength to the clergyman who does not make an idol of the church or himself—a man who accepts joyously the truth of the "priesthood of all believers." But they can be a terrible threat to a minister whose security is based on the belief that he "knows it all," and that he must carry all the responsibility and make all the decisions.

What do we really want in our churches: good, earnest workers to keep the machinery going, or eager joyous saints? If the latter, then we need to look critically at the organizational life of the church. Is there sufficient emphasis on Bible study and prayer? Are there opportunities for lay men and women to meet in small groups to discuss their faith and its implications for today? Are we encouraging our adults to venture forth as witnesses in the community, or do we criticize them if they take time away from "church work"?

It can be a cause for rejoicing that all over the Christian world today there is a reawakening to the role of the laity in the church. Men and women everywhere are discovering again that they all share in the task of being the Body of Christ in a frightened, war-torn world, by witnessing to the gospel and serving the fellow men.

Prayer

Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded. Through Jesus Christ, our Lord. Amen.

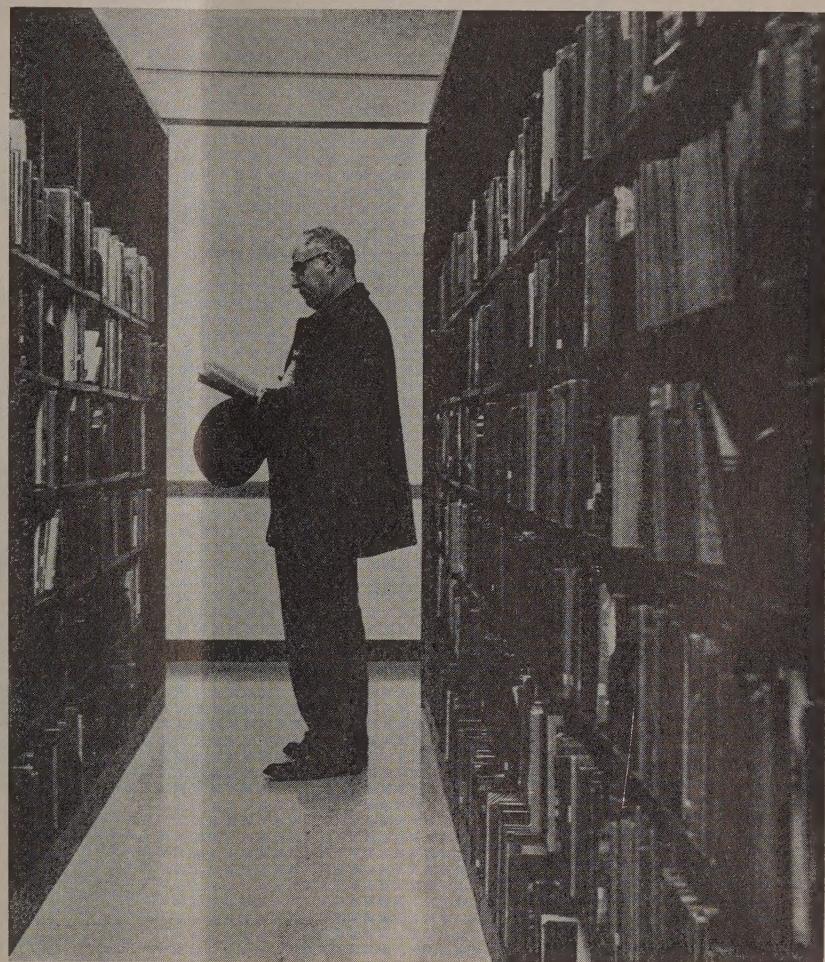
EDUCATION WAS ONCE considered a matter that concerned only children and youth. But in recent years attention has been turned increasingly to the need and possibilities of adult education. This is due not to any minimizing of the importance of education during the early years, but to a recognition that education is a continuing process which must go on from the cradle to the grave.

adults can and must learn

"You can't teach an old dog new tricks," like many another common maxim, simply is not true when applied to human beings. An "old dog" may not be able to learn as rapidly as a younger one, but he can always learn if he tries. From Thorndike's early investigations to contemporary studies of adult learning, cumulative evidence confirms the proposition that whether and to what extent a person learns depends, not so much upon age, as upon how much he wants to learn and upon his past habits and attitudes toward learning. Often it is not as difficult to teach an old dog new tricks as it is to make him forget old ones, and there are some tricks that only an old dog can learn. One of our pressing problems is to overcome the complacency of adults and to help them see that continuing learning is imperative if we are to meet the challenges and opportunities of the modern world.

Cataclysmic changes in the modes of living and ways of thinking among peoples in every part of our shrinking world require a new understanding of the forces that determine human behavior and standards of value, better methods of dealing with these forces, a reconsideration of our educational aims and purposes, and more effective action in the pursuit of our goals. In the swiftly moving drama of modern life, many adults are confused and frustrated because they try to meet the demands of an age that is increasingly complex by playing the roles to which they became accustomed in the past. They mistakenly suppose that the solutions of yesterday can be applied without much modification to the problems of today and tomorrow. But the simple world of the past has exploded. The present is seething with fermentation and revolution; what the future holds is uncertain. Adults, through continuing education, must be assisted in gaining a better understanding of the present and must be enabled to use their energies constructively in ef-

New demands for



adult education

forts to achieve a worthy future. To do this, they must learn and relearn: "New occasions teach new duties; time makes ancient good uncouth. They must upward still and onward, who would keep abreast of truth."

Adults are eager to learn

Adults are increasingly becoming involved in educational activities. Millions of them are using their spare time to attend classes, meetings, forums, and discussion groups in order to receive mental stimulation and learn how to solve their personal and community problems. Opportunities for study are provided by a wide

by Lawrence C. LITTLE

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Photograph by Hays from *Monkmeyer*

variety of agencies, such as public and private schools, colleges and universities, libraries and museums, men's and women's clubs, business and industrial organizations, labor unions, parent-teacher associations, health and welfare agencies, churches and synagogues.

Adults can add greatly to the potential strength of a church if they keep on growing in their Christian experience, insights, skills, and devotion.

Frink from Monkmyer



The increase in the participation of adults in activities under the direction of these agencies during the past twenty or thirty years is nothing less than phenomenal. In a survey made in 1924, the total number of adults participating was estimated at 14,881,500. Another survey, made in 1950, placed the estimate at 29,250,000. Malcolm S. Knowles, former executive director of the Adult Education Association, writing in 1955, concluded from evidence available that nearly fifty million adults were then engaging in some form of education. Making the proper allowance for duplication, because of the fact that some individuals take part in more than one activity, he stated that "probably more than a third of all adult citizens will participate in some form of organized educational activity in 1955, tripling the volume of adult education in this country since 1924."¹ Adult education is big business!

Adults need Christian education

The churches bear a large share of the responsibility for the huge task of

adult education. Nearly fifteen million men and women are enrolled in church school classes in America. Additional millions are involved in activities within the churches which have direct educational possibilities and implications. This is undoubtedly the most extensive adult education operation in our time. Enormous potentialities are inherent in Christian adult education.

But the Christian education of adults has lagged behind its high potentialities because of certain built-in weaknesses and limitations that should be recognized and corrected. As one observes the programs of adult education in many churches, he must be impressed by the fact that many of the leaders are poorly trained and have too little understanding of the difficulties and complexities of the process of Christian growth. Much of the teaching is pointless and remote from the interests and needs of adults today. Many of the bristling problems which adults must face in our modern world, and which must be solved if maximum Christian growth is to be achieved, rarely are given attention. Too few adults know how to translate the "faith once delivered

to the saints" into the idiom of the present day. Responsible leaders Christian adult education should attempt to overcome these weakness and limitations.

There are many reasons why every church should seek to provide a more adequate program of Christian education for adults. One is that adults can add greatly to the potential strength of the church if they keep on growing in their Christian experience, insights, skills, and devotion.

There is increasing recognition even on the part of secular leaders, the serious need for more effective religious education of adults. This evidenced by the fact that the 1955 National Conference of the Adult Education Association, held last November in Cincinnati, for the first time in its history provided for a interest group on "Religious Education for Adults" and took steps to establish a permanent Religious Education Section. Those attending the conference agreed that we must mate the unprecedented advances in the technological and material aspects of modern civilization, the rapid change taking place in our economic, political, and social structures, and the

¹ *Adult Education*, Vol. V, No. 2, p. 75.

creased responsibilities in world affairs with a more adequate moral and spiritual development.

Adults have the right to well-founded personal growth, and they have the right to look to the churches for help in their spiritual development. Great advances have been made in recent years in our understanding of adult needs through the sights provided by such disciplines as anthropology, psychology, psychiatry, and sociology, and through the development of a variety of agencies that minister to these needs. So far, however, the secular disciplines and agencies have placed major emphasis upon physical, biological, and social needs. But human beings have spiritual needs as well. If mature personality is to be achieved, spiritual development must proceed along with the satisfaction of other needs. The churches have a direct responsibility for recognizing and

helping to meet man's spiritual needs. They need not neglect the insights and resources provided by secular agencies, but they can add perspective and depth, without which human development must be incomplete.

The church depends on its adults

Churches cannot hope to accomplish their aims in the Christian education of children and youth without giving proper attention to the Christian education of adults. Adults have great influence on children and youth, not only as leaders in the educational programs of the churches, but also through informal contacts. An understanding of what is involved in Christian living is determined, not only by what is taught, but also by what is observed in the lives of the more mature members of the community. In fact, the behavior of adults affects the standards and practices of the

young more than the precepts of teachers. Difficulties are confounded when there is any considerable gap between precept and example.

Adults, moreover, make most of the decisions that will determine the world of tomorrow. The ignorance and prejudices of adults often stand in the way of achieving the hopes and aspirations of youth. It has been said that the race goes forward on the feet of today's children; but if this is so, the pace of their progress depends a great deal on the willingness of adults to remove the roadblocks that stand in their way. Unless adults are growing spiritually, unless they are exerting continuing efforts to realize high purposes, children and youth can hardly be expected to maintain the struggle to achieve their own ideals. The Christian education of children and youth cannot be fully effective without the Christian education of adults.

THE PROCESS of becoming an adult is an exciting subject of study. But as soon as we go beyond our own culture and time, the subject becomes frustrating. Writing about "Coming of age in Samoa" (Mentor Books), Margaret Mead tells about "children" who are not children according to the criteria of our society. We think of long period of adolescence between childhood and maturity, but this whole concept was unknown in western culture until Rousseau, who in his *Emile*, makes an allusion to a short [!] period of crisis" in which the child becomes an adult.

Even after Rousseau, coming of age was very different from what it is now. The concept of a period of adolescence is quite modern. So are our concepts of childhood and maturity. The Dutch psychiatrist, J. H. van den Berg, recently made a very original and penetrating study of the changes which have occurred in the history of western culture.¹ He reveals that the process of coming of age has been different in such periods as the Middle Ages, the Renaissance, and the modern industrial society, with quite different types of children, youth, and adults emerging. He holds that such actors as loss of economic stability

and job continuity, and the extreme differentiation of occupation in modern society cause the coming of age to become a prolonged process, resulting in chronic immaturity. The very term "adult education" is an indication of this alarming development.

Recognizing that the concept of maturity is relative and subject to constant change, we cannot be guided in a Christian approach to adult education solely by manuals of psychology, group dynamics, and other scientific interpretations of maturity. While these help us to understand and appreciate the problems of living as adults, they cannot give us the criteria and goals of a Christian encounter with adults. These criteria and goals are to be found only in the biblical revelation. What, then, does the Bible teach us about maturity?

Maturity is a Christian concept

The question of maturity seems to be predominant in Paul's life and work, for he wrote: "Him [Christ] we proclaim, warning every man and teaching every man in all wisdom, that we may present every man *mature*² in Christ. For this I toil, striving with all the energy which he mightily inspires within me" (Colossians 1:28). But if this attaining "to *mature*" man-

What is maturity?

by Hans-Ruedi WEBER

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Geneva, Switzerland

hood" (Ephesians 4:13) is such an important matter, why is the term so scarcely used in the New Testament? For besides the two passages quoted above, the words "mature" and "maturity" appear only six times in the Revised Standard Version. Yet when one reads the New Testament in

¹ J. H. van den Berg, *Mataletica, of de leer van de veranderingen*, G. F. Gallenbach, N.V., Nijkerk, The Netherlands, 1956.

² Italics are mine.

Greek, the term translated by "mature"—*teleios*—occurs far more frequently. It is usually translated by "perfect," and the verb corresponding to this adjective—*teleioun*—is translated by such terms as "to complete," "to accomplish," "to make perfect."

The translators may have had good reason for using so many different English terms for the one Greek term, since even in classical Greek this seems to have had slightly different meanings. But in studying the New Testament conception of maturity, we must take into account all the passages in which the term *teleios* and its derivatives occur.⁸

The first important passage is Christ's word in Matthew 5:48: "You, therefore, must be *teleios*, as your heavenly Father is *teleios*." (Compare the parallel to this in I Peter 1:15 and 16, and the very important statements in Romans 12:2, II Corinthians 3:10.) The New Testament conception of maturity emphasizes, in the first place, communion with God and with his will. Therefore Epaphras prays that the Colossians "may stand *teleioi* and fully assured in all will of God" (Colossians 4:12), using the term "mature" almost synonymously with "being assured in the will of God." This right harmony of our will and the whole of our being with the will and being of God can be achieved only in Christ. Therefore, in Matthew 19:21, our Lord told the rich young man: "If you would be *teleios*, . . . come, follow me." For the same reason, Paul speaks about being "mature in Christ" (Colossians 1:28) and relates "mature manhood" to "the knowledge of the Son of God" and attainment of "the stature of the fulness of Christ" (Ephesians 4:13). Christ is indeed "the pioneer and *teleiotes* [the one who makes mature?] of our faith" (Hebrews 12:2).

This intimate connection between Christ and maturity is rooted in the very center of the history of salvation. Until Christ came, we were under the law—"our custodian," as Paul calls it graphically in Galatians 3:24. Under the law we remain immature "babes," for "the law . . . can never make perfect [or 'mature'?—*teleiosai*] those who draw near" (Hebrews 10:1; also 7:11, 19 and 9:9). But Christ's sacrifice of himself for the sake of the

world became the decisive event with regard to our attaining maturity. "For by a single offering, he has perfected [or 'made mature'?—*teteleioken*] for all time those who are sanctified" (Hebrews 10:14). There can be no true maturity without this knowledge of Christ crucified (I Corinthians 2:2-6) and without this justification by faith (Galatians 3:24). These "elementary doctrines of Christ" are the foundation from which we can "go on to maturity" (Hebrews 6:1).

True maturity is dynamic

Our whole Christian life is under tension between the "already" and the "not yet." This tension becomes quite clear in the New Testament conception of maturity. "Not that I . . . am already perfect [or 'fully mature'?—*teteleioma*]," wrote Paul to the Philippians (3:12). But three verses further he continues: "Let those of us who are mature [*teleioi*] be thus minded." There is nothing static in true maturity. To follow Christ, to see first the kingdom of God, not only to receive Jesus Christ as Lord and Savior but also to live in him—all vital elements of true maturity—means that our life becomes a "race" (Philippians 3:13-16).

The root of the term *teleios* is *telos*, meaning "aim," "purpose," "end." While the Christian conception of maturity is wholly based on the past event of the cross and the resurrection of Christ, it is also wholly directed toward the future event of Christ's return and the final establishment of God's kingdom. To be mature means to live steadfastly with this unique singleness of purpose, instead of being as *nepioi*, who are "tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by the craftiness in deceitful wiles" (Ephesians 4:14).

What are the marks of maturity?

How does this kind of maturity manifest itself? Space does not permit the study of such biblical terms as "to follow," "to grow," "to free," "to obey," "to sanctify," "to be changed," and "to be renewed"—all of which could teach us much about the biblical

⁸ We do not suggest that all these passages should be translated by "mature" and "making mature," but this linguistically possible translation should at least be considered. It often throws a new light on difficult passages; for instance, the phrase in James 2:22, which caused Luther so much trouble, might perhaps be translated by: "... and faith was matured [*teleiothe*] by works."

conception of maturity. But already our study of the term *teleios* has given us some interesting insights.

Following Hebrews 5:14, the mature are "those who have their faculties trained by practice to distinguish good from evil," indeed a most important mark of maturity (see also the prayer of Paul in Philippians 1:9-11). To train the faculties to discern what is longs mature thinking (I Corinthians 14:20), and not only the knowledge of the elementary doctrines of Christ but a deeper understanding of the whole mystery of God's design for this world (Hebrews 6)—in contemporary language, we would say "theological understanding."

Another important mark of maturity is what the New Testament writers call *hypomone*, but inadequately translated by "endurance," "spiritual steady power," or "steadfastness." After having spoken about trials and the testing of faith, James asks us to let the steadfastness so produced "have its full effect, that you may be *teleioi* and complete" (James 1:14).

The central mark of maturity, however, is a mature love—the openness toward and concern for others, the essential oneness with God and with fellow men. In his famous prayer Christ prays that we may become "perfectly one [or 'one in a fully mature way'?—*teteleiomenoi*]." In a hymn of love, Paul opposes this mature love with the state of being *nepioi* and acting in a childish way (I Corinthians 13:11), and in Colossians 3:14 he calls love the bond "perfect harmony [or 'full maturity'—*teleiotes*]." Perfected or fully matured love which has left behind all fears is the main theme of the First Epistle of John (2:5 and 4:12, 17-18).

The goal is maturity for all

Mature love is all-embracing. This brings us to a last important aspect of the biblical concept of maturity.

The word *teleios* and its derivatives had been used by the hellenistic mystery religions as a technical term to designate the few elect who were initiated in mystic rites. Little of this can be found in the New Testament. On the contrary, Paul warns all to teach every man, in the hope of presenting every man mature in Christ. This astonishing threefold "every man" in Colossians 1:28 shows that we cannot become or remain truly mature without constantly being concerned with the maturity of all. Not only Christians, but the whole world is meant to come of age, as mature Christians are but a prefiguration of a mature world.

"The term "babes" (*nepios*) is sometimes used as the opposite of maturity. It has nothing to do with the age level. Immature adult Christians are called *nepioi* in I Corinthians 3:1, Ephesians 4:16, and Hebrews 5:13. This term should not be confused with the terms for "child" or "son." For a mature man is in the first place a child or son of God, and not someone who has passed through the period of adolescence, who has "arrived," or who is "well-adapted."

THE SEARCHING ADULT is one of the extraordinary products of the modern era. The mid-century has brought an explosion of critical questions which men never faced before. It has also brought men more years and more leisure to live with those questions and try to find their answers. The combination of these factors is causing a tremendous extension of the years of learning and of mental and spiritual activity.

Many of the questions heaved up in the turbulence of this time of rapid change are religious by nature or by implication. The church must help her people find the answers. In finding them the people must reach a degree of maturity not known before.

But what is maturity? It does not seem to have much to do with age. The definition of maturity varies with the cultural background of persons. In a group of adults discussing the problems of maturity was a young man from a country where the life span is short. He had already passed the time considered by his people to be the prime of life. Maturity for him, in terms of his culture, was already past. In the same group was a woman of sixty-five who had recently completed a doctoral dissertation. She had begun to get the feel of academic achievement, but maturity for her, in terms of her culture, stretched out ahead. Yet both persons felt that maturity involves continuing learning.

Maturity is not a halfway house at which a person arrives and, having arrived, settles down to await the advance of senility. The accumulation of years brings aging, but not necessarily maturity. The promise of "three score years and ten" does not include a guarantee of maturity. The person who matures along with his accumulation of years is the one who continues to be able to put aside old ways and to apply new knowledge to the problems and responsibilities of life.

Physical factors often mislead

Children are often expected to act according to their size. Teen-agers are expected to "put away childish things" when they are not prepared to do so, since their maturity has not "caught up" with their rapidly increasing size. Mental growth is not brought to an abrupt halt when physical development is complete. Science now proves what has long been suspected from experience, that learning can continue throughout life. Furthermore, the mature person not only acquires new knowledge in his

The Searching adult

by Margaret K. HALE

Sr.-Major, The Salvation Army, New York, N.Y.

later years, but brings experience to his learning. This enables him to reorganize prior knowledge, which now becomes part of his immediate skill for dealing with his environment.

The constant discovery and development of ideas in all fields of knowledge add to the store of facts a person accumulates. The continual reorganization of this material in terms of need for its use is characteristic of the adult learner. The mature person is able to recognize facts and to adjust his attitudes toward life in keeping with enlarged vision and changing viewpoint.

Shakespeare gives a depressing view of maturity. As he reviews the seven ages of man the picture becomes increasingly less lovely and man ends his days in "mere oblivion—*sans* everything." Shakespeare did not know the ninety-four-year-old great-grandmother, no longer able to read, who admonished her reader to skip the trivia considered enough for her weariness and to read something educational so that she could keep up with the world in which she is still actively participating.

Learning may continue as long as physical deterioration affecting the brain and neural system has not taken place and a person is able to react to mental stimulation and adjust to his environment. The late learner is often more eager than the child. There is no insurmountable obstacle to learning when the motivation is present.

The ninety-six-year-old learning to read in a neighborhood center should not be a complete surprise. Though not ordinarily expected to learn this skill late in life, this person brings to the experience a factor which makes it wonderful for him. Throughout life he has watched others

scan printed pages, learning the wisdom of the world. He has yearned to know how to do it. He is motivated by more than desire; he is impelled by maturity of social experience and knowledge of the value of the skill he is acquiring.

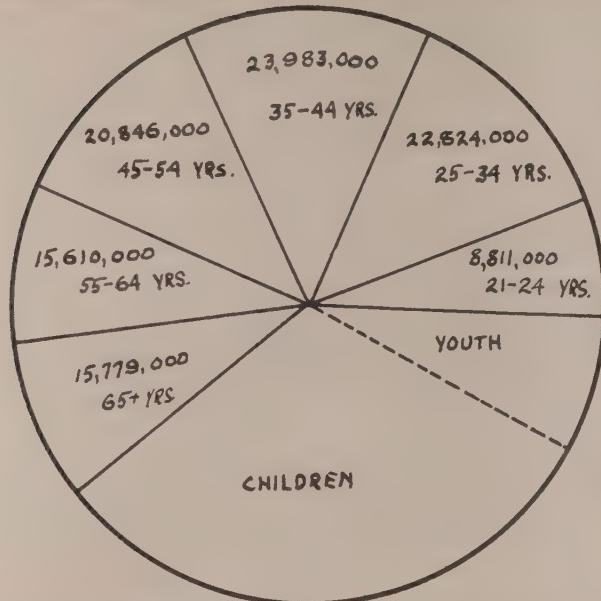
Christian maturity is not a plateau

Continued search for and absorption of truth is essential to religious maturity. However, the accumulation of religious knowledge is not necessarily Christian maturity. Spiritual maturity is not a gift but a prize, and only those who strive mightily attain it. The Christian who no longer seeks spiritual insight and an understanding of God is an immature Christian. His understanding of himself and his responsibilities has reached an impasse because he is no longer learning. He has settled on a plateau from which he views no new horizons.

Christian maturity is a readiness to reorganize spiritual understanding, under the guidance of the Holy Spirit, to meet the needs and demands of a changing world. It is expressed in the realignment of life according to increased spiritual insight. Christian maturity is not a goal at which one can settle back to await the rewards of the faithful. It is a searching way of life in which the spiritual understanding already achieved motivates a person to seek the most adequate answers to life's pressing questions. It is manifested in effort to relate oneself to persons and situations in accordance with the highest Christian principles.

The adult who has this concept of maturity brings Christian education face to face with its greatest challenge and opportunity.

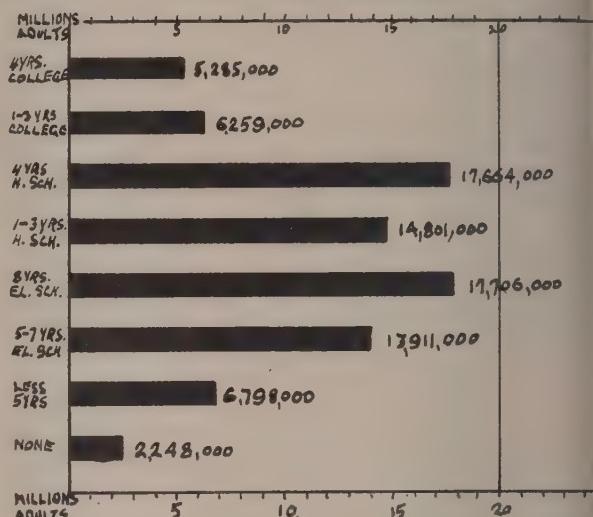
U.S. Population, 1960: Estimated 180,126,000



In the United States there are twice as many adults as children and eight times as many adults as young people.

Years of School Completed; All Adults 2 Years or Older

(United States Census 1950)



Adults in a group are often far apart culturally. Most young adults have had at least fourteen years of schooling compared with eight or even six years for older adults.

Who are the adults?

by Richard E. LENTZ

Director of Family Life, Department of Religious Education, Christian Churches (Disciples of Christ) International Convention, Indianapolis, Indiana.

WHAT ARE THE ADULTS the churches must try to reach through Christian education? What are they like, these adults who both challenge and ignore the church?

Most adults are preoccupied with making a living or running a household. Sixty-two million of them comprise the largest civilian labor force in our country's history; another thirty million are full-time homemakers. Seemingly at all hours of the day and night, they can be seen pouring in and out of subway exits, crowding streets and highways, rushing to keep bus, train, and plane schedules—all in the interest of the job. For adults, the important thing in life is their job; all else must be adjusted to its demands.

In order to stay on the job, adults spend vast sums of money to look healthy, youthful, and attractive. In 1954, for example, they paid out more than two and a half billion dollars to beauty and barber shops, cleaning and pressing establishments, for personal services.

For the benefit of adults, the major part of advertising is devoted to products that claim to improve health or enhance personal appearance. Reducing diets, equipment, and treatments have high appeal among adults, as do techniques that increase social poise and popularity. "Get along to get ahead" and "Win friends and influence people" are familiar expressions of this concern on the part of adults to achieve success in the accepted sense. Equally effective and popular are religious appeals that capitalize on this concern.

Adults are organization-minded

Adults are not involved in a mass society; they are the mass society. Powerful industrial, political, and social organizations control their destiny. Increasingly, the standards of

adult life are the principles and standards of the vast organizations of which they are but an infinitesimal part.

But how can a person get along with his associates and at the same time seek to promote himself, often at their expense? Adults everywhere are now reading books, taking courses, and attending meetings to improve their practical skills in working with people, including their superiors and subordinates. Their aim is to achieve some measure of personal influence over cultural developments through participation in the group. For them, individual fulfillment lies in the direction of organization and the team approach to problem and play situations alike.

Adults look to the past

Notwithstanding the fact that it is they who have made modern life what it is, most adults do not feel secure and at home in it. They are bewildered by the characteristic speed with which it moves and the ease with which it changes face. Unconsciously they seek the brake pedal.

remembering the cherished values of former years, they are aware that society will suffer a tragic loss if these older values are indiscriminately discarded in the name of progress. They regard the unfamiliar and unproved values of modern science as a threat to "the good old days."

Accordingly, more and more adults are seeking to recover and reinstate the past by glorifying our heritage—familial, political, and religious. In recent years, there has been a great upsurge of interest in American history and traditions. Antique dealers are doing a flourishing business in early Americana. Never has there been greater eagerness on the part of adults to learn about our past and to do it honor.

What is the church's responsibility?

In the light of these facts, what role should the church play in the lives of today's adults? How can they be reached by Christian education? Before stating objectives, it is important to note certain characteristics of adult church groups, as an indication of the extent of the church's responsibility toward adults and of the type of Christian education program it should provide for them.

In the first place, adults outnumber children and young people everywhere, especially in the churches. There are at least twice as many adults as there are children, and eight times as many adults as young people. This means that, for every three persons under twenty-one years of age, there are seven over twenty-one for whom Christian educators are directly responsible. Moreover, the number of adults is constantly increasing. Adults of voting age now constitute sixty-one per cent of the total population; by 1960, it is estimated that there will be 108 million of them. This increases the responsibility of the church toward its adult constituency proportionately.

In the second place, unlike children and young people, adult church members are not grouped according to age, but are spread across an age span of eighty years. This age differential is accentuated by the cultural differences that exist in every group. Because of the steadily rising level of education in America, most young adults have had at least fourteen years of schooling, whereas older group members may not have had more than eight or even six years. In addition, specialization in education creates barriers between people, since each profession has its own special jargon and set of ideas.

Thus adults are often farther apart

culturally than their age indicates, and it is difficult for them to understand each other. Church educators face the challenge of providing an adult program that will hold the interest and insure the participation of all ages and backgrounds.

How can the church reach all adults?

It is much more difficult to educate adults in the Christian tradition than it is to educate children. Adults are involved in every phase of the church program, for churches depend heavily on their volunteer services. Because of their broad involvement, however, adults often find it difficult to identify with an educational program that is designed especially for them. Indeed the narrow, often secular emphasis of many duties to which they are assigned—specifically as members of finance and house committees—appear actually to contradict or nullify the primary concern of Christian education. Nor do many adults have the proper qualifications for their jobs, with the result that the church is not always served as well as it should be.

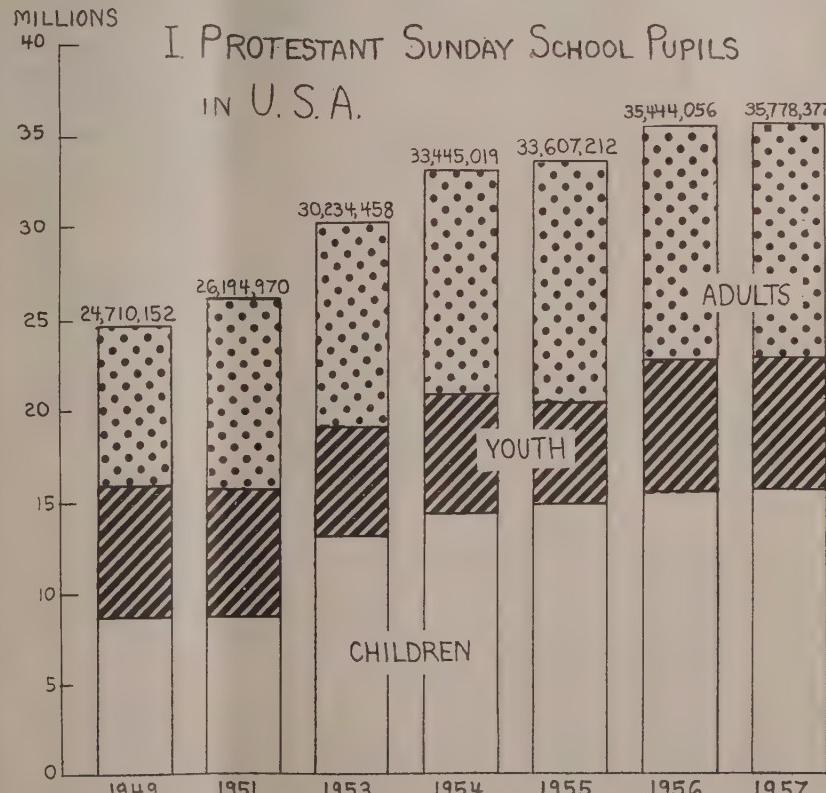
The first objective of Christian education for adults, therefore, should be to coordinate the many involve-

ments of adults in church work so as to achieve a unified impact in apportioning responsibility. Serving the church and its many offices should be viewed as a primary opportunity for Christian development, possibly calling for an in-service training program to qualify volunteers for this important work.

A second objective of Christian adult education is that it relate practically to daily work. Unless adults can be made to see that religious faith and teaching have a direct bearing on their jobs, they will look beyond the churches for help. The emphasis of class discussions, reading materials, and study topics must be on the relevance of Christian teachings to everyday living, particularly to work problems and relations. Unless it is focused directly on this major preoccupation of adults with their daily work, Christian education will have no more than marginal appeal.

Another obligation of the church is to offer sound education in Christian home and family life, both for the thirty-odd million adult women who are homemakers and for their husbands. In terms of their need, this calls for a graded program, beginning

(Continued on page 44)



Adults outnumber children and young people in the total population and in the churches, but make up only about one third of the Sunday school enrollment.

Bureau of Research and Survey, National Council of Churches

How adults learn

by Jesse H. ZIEGLER

Professor of Psychology and Christian Education,
and Director of Counseling Services, Bethany
Biblical Seminary, Chicago, Illinois

EVEN A CASUAL LOOK at our churches will reveal that many adults are engaged in some process which may properly be called "learning." We may say that a person is learning when he increases his knowledge, changes his attitude, or develops a skill. None of these things would have happened simply as the result of normal growth and development, but all of them are dependent on the effect of experience. The evidence of learning is to be seen in a person's changed behavior. Each of the following illustrates a type of learning which resulted in a new pattern of behavior:

A group of young adults meeting in church on Friday and Sunday evenings discovered a common need to discuss the difficulties of having Christian faith. One of these difficulties had to do with accepting the authority of the Bible. Accordingly, they set up a Sunday-morning study group on "The Background of the New Testament." They read, listened to lectures, and entered into very fruitful discussion. *They were learning content.*

A number of young middle-aged couples who met on Sunday mornings while their children were in church school found common ground in study and discussion of the layman's approach to Christian theology. Negro and Nisei couples, also church school parents, began to drop in at these meetings. The group soon extended its activity to social fellowship gatherings outside of the church, including the same broad mixture of people. In time, those white members of the group who had pronounced prejudices toward non-Caucasians found themselves thoroughly enjoying the

company of the non-white members. *They were learning attitudes.*

A dozen adults, ranging in age from twenty-four to sixty-four, started to meet with a choral director who was skilled in leading fellowship singing. Over a period of months he taught them many new songs, as well as how to lead others in enjoyable group singing. *They were learning skills.*

What are good learning conditions?

Conflict is indispensable to learning. Change takes place—and learning always involves change—only when a person feels himself to be out of balance or in conflict. Indeed, one might say that stress is a prerequisite of learning.

Conflict, and the consequent readiness to learn, may arise from many different situations. For example, a person may find himself at odds with the system of values to which he holds. Let us say I want to be the kind of solid churchman my grandfather was, but find myself falling far short of my ideal: *I am ready to learn.*

Or, the conflict may be between a person's desire and ability to conform to the demands of society. I want to provide myself and my family with adequate housing, food, clothing, and culture, but seem to lack the skills and judgment necessary to accomplish this: *I am ready to learn.*

Another type of conflict involves meeting other people's expectations. I have been asked by the minister of Christian education to teach a class of juniors, but have never taught in the church school before: *I am ready to learn.*

Finally, the conflict may be between

personal ambitions and God's claim on one's life. I want to satisfy my own needs and desires, but have been told that my vocation should come from God: *I am ready to learn.*

There is no need to belabor the point, but the fact that conflict stimulates learning is basic. In my own experience as a student, I recall with gratitude the distinguished teacher Dr. Bruno Bettelheim, who challenged nearly everything I held dear, forcing me to rethink and reappraise many of my most cherished positions. Never have I thought so hard and so creatively as when I faced those new yet fundamental questions having to do with the very meaning of my existence. It is this process, I am convinced, that is the *sine qua non* for all adult learning.

Learning must fit in with one's value structure. From Prescott Lecky's theory of personality comes this principle, which in some ways appears to contradict the one stated above: in general, learning takes place only if the new ideas and attitudes that confront a person are not so foreign to his system of values as to necessitate his scrapping the entire structure. Thus someone who believes in power as the only way of altering human relations will have no appreciation for sensitivity and the cultivation of understanding among people. This concept simply does not fit in with his sense of values. Learning takes place most easily when the values a person learns are readily assimilated into his value structure.

The learner needs to feel accepted by the group. If learning is to take place among adults, it is important that they take the time to get acquainted, in order to develop a feeling of warmth and acceptance among all members of the group. Though it may seem strange, nevertheless it is a fact that people learn more readily when they call each other by first names and know a few intimate details about each other. A friendly and informal atmosphere in the classroom has the effect of breaking down the defenses with which people tend to insulate themselves against those forces which would contribute to learning. When a person feels accepted by the group, he is able to talk freely about himself, his needs, and his problems. This sense of freedom opens the way of learning to him.

There must be opportunity to test new learnings. Freedom to learn exists only where it is safe for the learner to try out new ideas, attitudes, and skills. It is doubtful whether very much real learning ever takes place in the so-called "nice" group which looks with shocked dis-

approval at a fellow member who expresses what it regards as a heretical point of view.

Change can occur in a person only if he is permitted to try out his changed behavior on the group. Thus learning took place for a certain individual, as well as for his entire group, in the discussion that followed. A frank statement that during most of his life he had had trouble believing in God because of some of the horrors of nature that often are called "acts of God." Such freedom to try out one's ideas and behavior opens the way to real learning.

Learners must be open to constructive criticism. From the very moment its base leaves the ground, a rocket is kept in balance and on course by delicate instruments within the rocket itself. If it should tip to one side, these instruments immediately give orders to the rocket engines to swing the rocket back on course. It is precisely this kind of erection that adults need as they attempt to put into practice new skills and attitudes. Learning goes on only if the channels of communication between learner and teacher are kept open, to let the learner know whether or not he is keeping on course. Thus someone who is learning to direct fellowship singing will profit greatly from the critical but kindly suggestions of his teacher. In the same way the teacher who is open to suggestions from his students will learn to be a better teacher. The best learning takes place where channels are developed and kept clear for constructive criticism.

Learning must meet personal needs. If learning is to bring about a change in behavior, it must deal with the needs of the individual learner. It is possible, for example, for adults to memorize the names of the kings of Israel, but it is doubtful whether this information has any conceivable relevance to adult behavior. On the other hand, many adults desperately want to know what God is trying to say to them about world politics. To engage in learning of this kind would be attractive to these adults because it would be meeting their personal needs.

The leader must be worthy of identification. Just as children identify themselves with adults whom they love and admire, and seek to become like them, so do adults learn through identification with their teachers and leaders. The personality and value structure of the group leader, and the intimacy and reality of his relation to God, will therefore be of profound importance in determining the nature and extent of personality



A friendly, informal atmosphere in the classroom helps a person to feel accepted and allows him to talk freely about himself, his needs, and his problems.
Jerome Drown

change in the adults whom he is teaching. There is a contagion to teachability which is not dependent on authority. Significant learning takes place through identification with inspiring leadership.

Climate determines the learning

The conditions that are conducive to adult learning constitute the climate in which the learning takes place. If, as we strongly believe, the church has a stake in bringing about change in adults through the learning process, then it becomes imperative that the church be adept at creating a psychological and spiritual

climate in which adults will discover their need to learn and in which it will be possible for them to learn.

This climate must be relatively free from competition that belittles a person's first steps in learning. It must not be overly dependent on the work of any human authority, but must place great confidence in the individual's responsibility to discover for himself the word of the only true authority: God. It must encourage the right to differ with others within the church. It must guarantee the freedom to express the best insights developed. Within this kind of climate, adults will find that learning can be both profitable and pleasurable.

A Book of Remembrance

As we admire the great memorial churches, chapels, and educational buildings honoring loved ones, many of us wish we could give memorials that are worthy and dignified, yet within our means. Such an opportunity is provided by the Book of Remembrance, to be prominently displayed in the new Interchurch Center. Those contributing to the construction and equipping of this building may have names of those they honor inscribed in the book. An explanation of the plan is found on page one. The Interchurch Center, standing high on the granite bluff overlooking the Hudson River from the east, is now reaching completion. It will house the offices of the National Council of Churches, several denominational boards, and some world organizations.

Use effective methods

by Malcolm S. KNOWLES

Formerly Executive Director, Adult Education Association of the U.S.A., Chicago, Illinois; Editor of the *Handbook of Adult Education in the United States*, 1960

THE CENTRAL FACT about methods in education, often ignored, is that they are means to ends—never ends in themselves. It is never justifiable, therefore, to use discussion because it is popular, or role playing because it is novel, or a lecture because it is traditional. The choice of a given method can be justified only in terms of its being the most effective means for accomplishing a particular objective in a unique situation.

Objectives must be defined

For each educational activity, it is important that the objective be clearly defined, in order that the method selected be appropriate and that progress toward that objective may be measured.

But let us first be clear as to what is an educational objective. The objective is not "to transmit knowledge of . . .," "to inform about . . .," or "to teach skill in . . ." These are not statements of a true educational objective, for they describe what the teacher does. A true statement of an educational objective must describe what happens inside the learner—"to acquire knowledge of . . ." or "to develop skill in . . ."—for the purpose of education is to effect change in the learner. Not until a teacher has this crucial insight will he be able to focus his attention on helping students to learn, rather than on merely covering a given amount of subject matter or demonstrating his own erudition.

What, then, are the proper objectives of education, and which method is best fitted to each? The following list of objectives and methods suitable to them is based on a system of categories developed by Ralph Tyler, di-

rector of the Center for the Advanced Study of the Behavioral Studies:

✓ *Changes in things known, or knowledge:* lecture, reading, audio-visual aids, question and answer, forum, symposium.

✓ *Changes in things comprehended, or understanding:* problem-solving projects, discussion, laboratory experiments, demonstration, role playing, panels.

✓ *Changes in things done, or skills:* demonstration, practice drill, apprenticeship.

✓ *Changes in things felt, or attitudes:* successful experience with a new attitude (role playing, field trip, permissive discussion, counseling).

✓ *Changes in things valued, or appreciation:* inspirational talk, discussion, reading, films, visits.

✓ *Changes in things liked, or interest:* exposure to new interests, starting with present interests (discussion, reading, audio-visual aids, field trips).

In planning a particular learning activity, it will of course be necessary to spell out the specific knowledge, understanding, skill, attitude, appreciation, or interest related to each objective. And it is important to recognize that more than one type of objective may be achieved in a single activity. For example, knowledge is seldom useful without understanding; therefore it is usually desirable to combine a lecture with discussion or some other method in which learners practice using their knowledge.

Learning must foster maturation

The objectives listed above are immediate objectives of particular educational activities. But there is also

an ultimate objective to which all learning experience should contribute—namely, the fostering of each individual's own internal process of maturation.

To be educational, every experience must help a person mature—to grow from dependence toward independence, from passivity toward activity from narrow interests toward broad interests, from small abilities toward large abilities, from few functions toward many functions, from imitation toward originality, from selfishness toward altruism, from ignorance toward enlightenment, from subjectivity toward objectivity, from self-rejection toward self-acceptance, from unimportant values toward important values, from surface concerns toward depth concerns, from spiritual naivete toward spiritual integrity.

The teacher whose goal is to help individuals mature will check every method he uses to achieve an immediate objective in terms of its effect on these long-run directions of growth. Thus, if he feels inclined to state a personal opinion, he will first ask himself whether his students are so immature that they will accept his position unquestioningly or whether they are mature enough to differ with him and thereby gain security in asserting their independence. Since the lecture method tends to impose a passive role on learners, he may decide to give fewer lectures in favor of some other method that stimulates individual participation. Or he may discover that, while it is flattering to be imitated, the more he encourages imitation the less he is helping his students toward greater originality.

Good teaching is creative

A teacher can turn to any number of good manuals for detailed descriptions of adult education methods¹ but his real challenge is in designing integrated experiences that will help his students learn effectively. Note that the emphasis here is on the learning, not on the teaching; and that, as the word "design" implies, teaching—the selection of methods—is a creative art, not a mechanical operation.

Learning experiences may be based on lesson materials or on real-life situations. The latter are always more effective than the former because they afford the learner an opportunity to test his learning in action. The following descriptions of two creative experiences in Christian

¹ One of the most comprehensive and inexpensive manuals is *Leaders' Digest*, No. 1, Adult Education Association, 743 North Wabash Ave., Chicago 11, Illinois. \$2.00.



Marsh Photographers

education illustrate the use of both lesson-type and real-life situations.

A creative experience with young people

The teacher had assigned Matthew 5 for the coming Sunday. In preliminary discussion with his church school class, it had been agreed that the objective was to develop an understanding of the implications of the Sermon on the Mount for individual everyday behavior. When the class met on the following Sunday, the teacher asked, "From your reading of the Sermon on the Mount, what difficulties or problems do you see in applying these principles to everyday life?"

In order to give each member a chance to contribute, and at the same time to protect the normally reticent from too great exposure, he resorted to the buzz session—dividing the group into clusters of five or six members each, with a spokesman for each cluster. After ten minutes of small-group discussion, the teacher called on the spokesman from each cluster to report any problems encountered, listing them on the blackboard for all to see. The topics listed were then open for general discussion, in which everyone took part.

As was to be expected, there was strong disagreement among class members over the practicability of "loving one's enemies." Arguments pro and con threatened an impasse, until the teacher suggested that they

Learning implies growth. Such growth is stimulated when individuals face live issues and participate actively in honest inquiry and discussion of the facts.

all try out this principle in their own lives during the coming week and report back from first-hand experience at the next meeting. This suggestion appealed even to the sceptics. Another suggestion, to be carried out in class, was that three members be selected to act out a realistic situation in which an angry individual is met with anger from one person and with love and understanding from another. This would give the rest of the group a chance to observe how an angry person reacts to reciprocated anger and unexpected good will, and through discussion to generalize the consequences of the principle of love for themselves and for the world at large. Both of these suggestions were aimed at teaching the students how to learn by evaluating the experience.

Thus what started out prosaically as a reading assignment became a creative learning experience for everyone involved—including the teacher—through the dynamic interaction of the raw materials at hand: the wisdom of the Bible; the needs, interests, goals, and experiences of the group; and the resources of the teacher.

A creative experience with adults

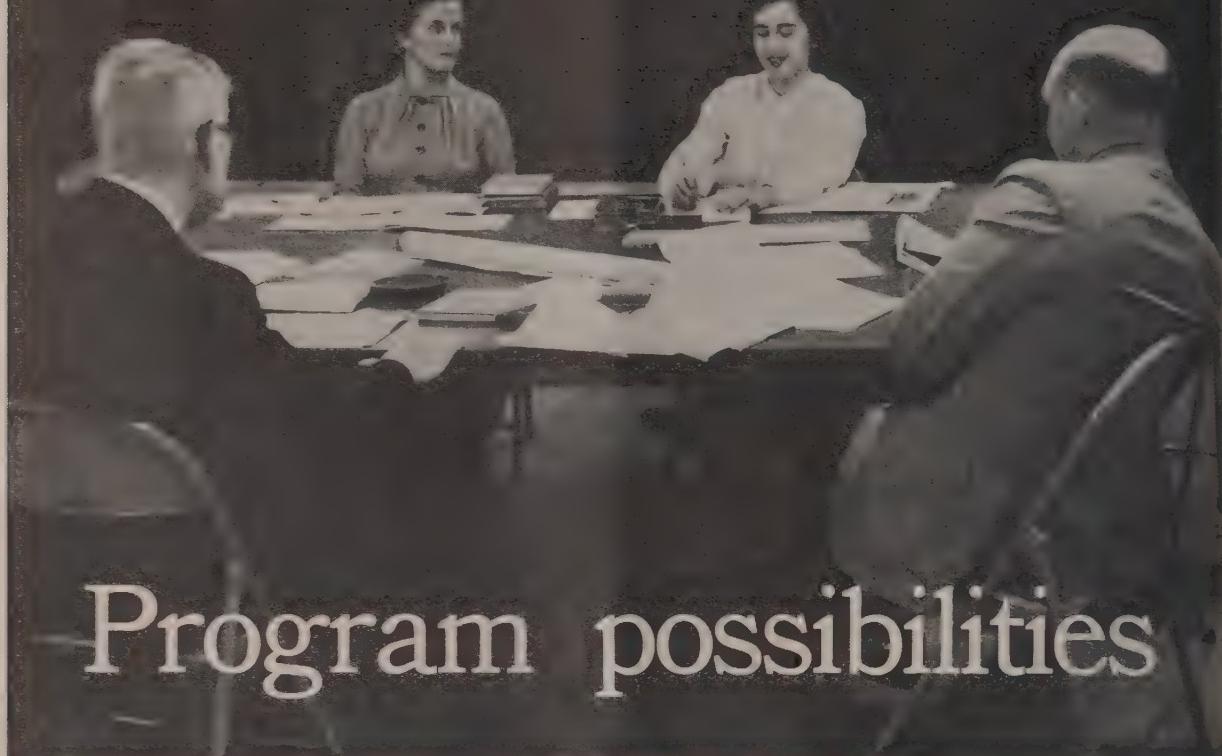
A certain congregation was divided over its role in the community. One group of adults felt keenly that the

church was shirking its responsibility toward community problems; another, with equal conviction, felt that community problems were traditionally not the concern of the church. Opinions expressed on both sides were radiating emotional sparks, and a split was imminent.

Recognizing the unprecedented opportunity for real Christian education in this explosive situation, a small group of imaginative church leaders planned a three-month program around the issue. Beginning with a sermon on "The Historical Role of the Church in Social Change," the minister objectively examined the historical positions of the Christian Church regarding its relation to the community. This was followed, on a weekday evening, by a talk on human relations and methods of problem solving in human organizations. The speaker was a respected Christian layman from a nearby university.

The third event was a series of home discussion meetings, preceded by a one-day planning session for discussion leaders, in which couples were asked to develop a list of basic guiding principles for church-community relations. These lists of principles, as agreed on, were then presented at a general church meeting, together with a report on the degree of agree-

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Program possibilities

by Robert S. CLEMMONS

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Photograph by Hays from Monkmyer

IF YOU WERE ASKED to plan a program for a study group for adults in your church, what subjects do you think would be of primary interest to them?"

This question, addressed to a large number of churches throughout the country, elicited many answers:

"God, repentance, and race relations," replied an adult group of the Union Avenue Disciples of Christ in Litchfield, Illinois.

"Family religion and Christian citizenship," said members of the Church of the Brethren in Milledgeville, Illinois.

"We need to study the Church, the Creed, and separation of church and state," came from Zion's Augustana Lutheran Church in Worcester, Massachusetts.

"Religions of the world," was the conclusion of the young adults of First

Presbyterian Church of the U.S.A., Haddonfield, New Jersey.

"Marriage, homemaking, and child raising," said another group of young adults in St. James Evangelical United Brethren Church in Evansville, Indiana.

Replies from other churches in Texas, California, and Canada indicated still other interests: "What the Bible has to say about the Holy Spirit," "Holy Communion and everyday life," and "What to do about juveniles."

Spotty and inconclusive as these replies may be, they show clearly that there is a great variety of interests among adults in Protestant churches. Anyone who plans a program for adults will need to include a broad base of experience, recognize the wide range of individual preferences, check with adults to discover their real interests, and be prepared for changing needs as new learnings take place.

Adult interests are studied

How can a church go about discovering the personal needs of adults that are not now being met? How can leaders discover the interests of non-participants who are not being reached by the current types of program?

Under the leadership of James Mason, director of Christian education, the Dauphin Way Methodist Church in Mobile, Alabama, conducts a survey each fall to learn the needs and interests of its adult members, as a basis for planning an adult education program. The questionnaire is mailed to the entire adult constituency of the church. About two weeks later these persons are visited, and the questionnaires are discussed and then returned to the church.

Answers to the questionnaire are tabulated by an adult council. On the basis of this tabulation of interests, classes are scheduled for Sunday morning and evening, and for each night of the week. Leaders are selected for their knowledge, experience, and teaching skill. Courses are scheduled for each quarter of the year, and are changed according to emerging interests and developing needs.

The curriculum expands

Sometimes new curriculum possibilities emerge when a church studies itself. Under the leadership of Leonard Miller, director of Christian education at the First Methodist Church in Phoenix, Arizona, a study was made of the ratio of parent participation to

child participation in the church school. It was found that in some adult classes as many as one third of the parents did not attend. A survey of these individuals revealed that many parents felt strange and uncomfortable in class, and confused as to how to participate. Consequently courses were introduced on "What Christians Believe," "How We Worship," "How Our Church Does Its Work," and "Family Religion," with the result that a whole new constituency of adults enrolled in these study groups.

New materials are developed

New curriculum possibilities emerge from interdenominational conferences. As a result of conferences with older youth and single young adults, eight new study books are being developed for these persons covering these areas of experience: vocation, use of leisure time, setting life goals, achieving emotional growth, sex life and mating, family responsibilities, facing pressures of our culture, and religious and spiritual growth. So far these volumes have appeared: *How Free Are You?* by Robert Hamill; *Come and See*, by J. Skoglund; *The Big Difference*, by Barton Hunter; and *Stranger in My House*, by Walter Sikes.

Other new materials are developed by denominations. In its new Seabury series, the Protestant Episcopal Church recognizes the local church as the place where Christians live, move, and have their being. The experiences one has in his church are his Christian education. To make this experience effective, local parish leaders prepare themselves for their work by attending a parish-life retreat, designed to help them examine themselves, the Christian faith, and the ways in which they relate themselves to other persons in the church. These spiritually refreshed lives inspire the new curriculum in the local church. Adult education is an essential ingredient of a revitalized parish life.

The Presbyterian Church, U.S.A., directs the main emphasis of its adult curriculum toward parents. Believing that parents are the primary teachers of children, they have developed their program possibilities around this focal center of interest in adult life. Their Laymen's Theological Library (Westminster Press), portrays the Christian faith with mature and understandable insights.

The Methodist Church offers a wide variety of study possibilities for adult groups. It builds its plans for adults on developmental principles, allowing each group to select its own printed and visual resources. Its *Adult Bible Course* represents one of the most

thoroughgoing, systematic, and historical advances in adult Bible study today. Recognizing the need for more basic knowledge about the Christian religion, the Methodist Church has recently inaugurated a series of ten volumes entitled *Basic Christian Books*. Two of these books will appear as study resources each year. They contain the basic knowledge needed by informed Christian adults.

Other denominations are likewise developing new adult courses. Each church should consult its own denominational leaders for new curriculum possibilities.

The television program *Talk Back*, sponsored by the Broadcasting and Film Commission of the National Council of Churches, represents a new dimension in adult education programs. This is an adventure in two-way communication. After a dramatized incident from life, followed by a panel discussion, the audience is asked to identify the vital religious concern involved in the situation portrayed. Viewers may discuss the issues in their own homes, in neighborhood groups, in church forums and classes, and in other adult groups.

When this program was first scheduled in Denver at the church school hour, some religious leaders thought this was a calamity. But others brought television sets into the classroom. Classes watched the half-hour program, then discussed the problem presented. In these churches, the program proved a great boon to adult education.

For many years the missionary education movement (Friendship Press) has provided adult groups with a vast array of program resources.¹ Any group wanting to study the religions of the world will find these guides excellent: *Introducing Islam*, by J. Cristy Wilson; *Introducing Buddhism*, by K. S. Latourette; and *Introducing Hinduism*, by Malcolm Pitt. It has also produced maps, plays, filmstrips, and study books that provide adult students with new insights into other faiths. These dependable resources have been produced interdenominationally for years.

Good programs need to be planned

The quality of the adult Christian education program in a local church depends upon the insight and initiative of the leaders in that church. The program is an extension of their understanding and enthusiasm. If they have kept on learning all their lives, the

¹ Information about Friendship Press books is available from denominational bookstores or from 257 Fourth Avenue, New York 10, N.Y.

program will reflect the scope of their broad interests. If they have become arrested in their development, the program will level off with them.

Good programs are built on good planning. The planning process involves several important basic steps. To overlook these steps is to curtail the effectiveness of the program; to observe them is to increase participation in the program and raise the level of Christian education.

Here are some steps essential in planning:

1. Discover interests and needs of the entire adult constituency, as well as of the church and the community.

2. Define goals in keeping with the purposes of the church. These need to be made explicit and interpreted to the people. Adults look to the church for purposeful learning.

3. Schedule activities within the limits of the time available for them. Remember that adults do the work of the world and that fatigue is a big deterrent to learning.

4. Select capable leaders who have the knowledge, skill, and ability to relate themselves to others as Christians. Interpret to them exactly what they are to do. Remember that it is easier to secure leaders for short-term courses than for longer ones.

5. Provide leaders with good resources, such as books, maps, audio-visuals, and other materials. Do not expect them to buy or procure their own materials.

6. Publicize the program. If the church has a visiting committee, let it take copies of the program to all adult church members and interpret the program to them. Remember to interest the parents who never come.

7. Evaluate the program as you go along and make changes whenever necessary.

The program should be evaluated

A few years ago a group of adult educators representing many denominations met in the Pacific Northwest and drew up the following set of principles for evaluating adult curriculum.

A good adult curriculum will:

1. Take into account the laws of adult learning.

2. Foster a response to the Gospel in all areas of life (in relation to God, Jesus, our work, families, etc.).

3. Utilize our great Christian heritage (in music, the arts, history, the church, etc.).

4. Provide for community outreach.

5. Be balanced and inclusive so that the Gospel may influence all areas of life and evoke a response to the Gospel in each.

The handicapped and the homebound

by Virginia STAFFORD

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ALL PERSONS have powers for growth in the Christian life. Therefore the church, through its program of Christian education, seeks to provide for each individual experiences through which he can make the most of his capacities and, in an atmosphere of love and freedom, grow in Christ-likeness.

Churches today are becoming increasingly aware of their obligation to help every person, however limited physically or mentally, to find the reality of this kind of Christian growth.

I. Ministry to the handicapped

As the discussion moved back and forth in the couples' class that morning, one fellow was busy writing notes to his neighbor. This was routine procedure, for Heber was helping Bill keep up with those parts of the discussion which Bill couldn't get for himself by lip reading. Bill, in turn, was reporting to his wife and another couple by hand speech. Thus the four adults, unable to hear, felt completely at home in the group and in its weekly study sessions. As Bill expressed it, "For the first time, the four of us are in a class where our responsibilities as young parents and business people are more important than our handicaps. We've been put in classes for the deaf before. Now we're taken for human beings, not handicapped people."

Not long before this, the couples' class had presented a different picture. Members were fearful as to what to do if persons with disabilities should join.

"How would we act?" "What do you say to a deaf person?" "I'd love to have everyone feel at home here, but I'd be sure to do the wrong thing." Fortunately, there were persons like Heber, eager to be of real service, and like Henry and Elsa, a young accountant and his wife who had done some study in work with the handicapped. Under their leadership, the class took the initiative in arousing interest of other church groups in handicapped persons. The class scheduled movies and enlisted discussion leaders from various agencies ministering to the physically and mentally handicapped, thus giving the whole church family an opportunity to understand the needs, problems, and possibilities of handicapped persons.

Many class meetings included role-playing¹ sessions, so that members would become accustomed to meeting handicapped persons and helping them feel at ease with the class. The church's committee on education set up a church-wide committee to see what next steps should be taken. Family Night supper programs were planned on the subject; talks were given in the women's organization.

The couples' class has done such a good job in helping the entire church understand and accept persons with handicaps that now, throughout the church program, persons who are

physically different from most of their companions are completely at home.

I visit the church often. Frequently I have a chance to chat with a young girl who, for the first twenty years of her life, had no contact with a church or church school because of complete immobility below the neck. She's a very alive member of the college-age group now, and her wheel chair can be found at Wednesday-night suppers Sunday services, parties, and other church affairs.

A blind elderly woman recently joined the church and is regular in attendance at all activities. A young social worker, who comes with her Laborador retriever Seeing Eye dog, is a busy member of the church and of its single young adult class, while taking graduate work at a nearby university. The couple who run the candy and magazine stand in the post office are new members; folks sitting near them on Sundays seem to take his white cane and her German shepherd dog for granted and gladly move over to provide adequate room.

Last year one of the men's classes moved to the first floor so that a new member could come directly from the parking lot without having to be lifted, crutches and all, up a long flight of steps. The house and grounds committee has reserved two parking spaces near the door for this man and other handicapped persons.

How to help persons feel accepted

"Acceptance" is a big word, an important word. Every church must learn its true meaning, especially with respect to persons who are different. The church, founded to bring the love of God into the life of man, cannot adequately minister to handicapped individuals until there is genuine acceptance of them as persons. More than simple good will is involved. Starting with that as base, a church can study and listen to specialists, in an effort to avoid ineptness and to build a constructive program.

Specialists in the field urge churches to relate the handicapped individual to his own age and social grouping. Each person should share in study, fellowship, and worship with other persons who, except for his physical disability, are just like him. Extreme cases may call for separate groupings, but it is in the church, which searches for alikeness rather than differences, that persons feel they are accepted and wanted.

Here are some suggestions from authorities in the field:

Slow down the program a little, if need be, to include everyone.

Shift responsibilities so that the

¹ Using Role Playing in Christian Education, by Charles L. Burns, Jr. Reprinted from the *International Journal of Religious Education*. May be obtained from the National Council of Churches, Office of Publication and Distribution, 120 East 23rd Street, New York 10, New York. Single copy 7¢; 70¢ per dozen.

member who is not quite so mentally alert can have the satisfaction of being useful.

At a party, change some of the games and occasionally include one that a handicapped member can lead—with careful preparation, of course, to avoid strain.

When the subject of handicaps is brought up, treat it calmly and interestingly, giving the handicapped person a chance to share his ideas. Avoiding the subject indicates a fundamental lack of respect, a feeling that there's something hush-hush and shameful about disability. To the handicapped person, his disability is commonplace; he knows he has it and has learned to live with it. He will feel more at ease with a church school class that takes the whole situation casually with no coddling and no avoidance.

The handicapped person has the same needs as the rest of us. He needs to love and be loved, to be useful and feel wanted, to express himself creatively, to contribute to the world's work, to play, to have companionship, to keep mentally and spiritually alive and growing. Some of these needs are intensified because of certain physical and mental limitations, a fact of which the concerned church is aware.

How to prevent building barriers

In order to meet the needs of physically handicapped persons, a church may have to make adjustments in its physical plant. Building or remodeling committees must give attention to the needs of the handicapped. First-floor facilities for all activities are a great asset. Walkways should be built up to doors at several entrances, if they are not at sidewalk level. Sills at all doors throughout the building should be eliminated to provide easy access for wheel chairs. Handrails along at least one wall of every hallway will help elderly persons and others who are unsure of their footing. Some toilet cubicles should have wide doors and adequate space by the stools for a wheel chair.

In some cases, churches will have to face the necessity of installing elevators. Elevators are expensive to install and maintain, but often they are the only means of providing for everyone to participate in all activities.

II. Ministry to the homebound

However suitable the building and well-adapted the program, there are some persons who cannot participate in activities at the church building. The long-term ill, the very old, even those who constantly care for their



The long-term ill, the very old, and those who constantly care for sick relatives, are not only shut in but are often also shut out of church activities.
Edward Wallowitch

sick relatives, are not only shut in but, as one minister said, often shut out, too. For these persons the days are long and opportunities for fellowship few. No wonder the visitor, even though he comes to the house every week, is reminded that it has been a long, long time since he was there.

To meet the needs of homebound persons, the church must train its visitors and plan with organized groups to take the church into the home.

Visitors should be carefully chosen for their earnest desire to serve, their cheerful point of view, deep Christian commitment, and availability to call on homebound persons. Visitors' meetings—monthly, if possible—will help each worker become better trained for his task. The pastor and Christian social case workers, leaders of the Friendly Visiting program in the community, and other skilled persons can

be useful in these sessions. The lay visitor is the living expression of the love of God to the person who is confined; he should prepare himself to bear that love in ways that the sick person can understand.

It is preferable for one person to visit the same house again and again. The bedbound person needs a dependable friend, a real companion in his times of joy and gladness, his times of deep gloom and fear. One denomination insists that for every visitor there be but one "visitee," so that warm companionship can be established and maintained through constant contact.

Organizations and groups may, as the visitor directs, provide opportunities right in the person's room for studying the Bible and other books, praying, singing hymns, having fun

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Adults of tomorrow

*Children encouraged to live at their best are prepared
for continued growth in adulthood*

by Alice L. GODDARD

Director of the Department of Weekday Religious Education. National Council of Churches

A MOTHER asked her son who was about to graduate from college what he remembered about his earlier years in church school.

"I remember Mrs. Moore," he said, naming one of his weekday church school teachers. "She taught me more about God by the way she treated us than any other teacher I ever had."

A child learns what the Christian faith is in many ways, and not least through the contagion of a teacher's own faith. This young man entering into responsible adulthood felt that he knew something of what God is like because Mrs. Moore had responded to God's love and had let love for God come out in her love for others. The kind of teachers a child or youth has in the church school helps to determine whether he will grow up to the stature of a mature Christian.

Christian education during childhood and youth does not have as its primary goal preparation for adulthood; its chief purpose is to enable the child or youth to live the best that is possible for him at the time. Nevertheless, there are certain elements in the Christian nurture of children and youth which encourage continuing growth.

A growing faith

A mature Christian knows what he believes. But he had to learn. A central resource for his faith is, of course, the Bible. An adult Christian's ability to read the Bible intelligently and find in it meaning for his life comes through study and practice, particularly in the church school. The teacher's place in opening the Bible to children and young people is important, for the Bible is not always easy to understand. Stories of how the Bible came to be, examination of the various types of writings in the Bible,

skill in finding Bible passages, reports of archaeological discoveries, study of maps and pictures—these are the common ways in which boys and girls learn the structure and the background of the Bible. When they are old enough to use Bible dictionaries and commentaries they learn to look for interpretations of difficult words and passages. These are tools in the hands of the teacher who wants to share with his pupils his excitement over the great resources in the Bible.

The growing Christian is always eager to learn more about the Bible, and he continues through adulthood to study it and the gospel it reveals. He welcomes archaeological discoveries and the light they shed on his search. His eagerness to read and to study persists; he is an adult who keeps on growing.

The pupil needs also to think through what various beliefs mean to him and come to his own decisions regarding them. This he needs to do for his own sake as a child or youth, and also to help him keep on growing during adult years. He must seek truth for himself in his study of the Bible, in his group discussions and activities, and in his relations with others. At each stage of his growth he must stretch his mind to the greatest extent possible. Sound Christian nurture cultivates and stimulates inquiring minds.

A teacher of junior highs asked his class of nine pupils to read Matthew 5:38-42 and then tell what it meant to them. During the discussion at least nine different ideas or interpretations were advanced as the boys and girls expressed their thoughts. There was no need for the group to reach agreement; the search for the deeper meaning in the passage enlarged the thinking and corrected the misconceptions of the entire class. When they

decided to try out the ideas expressed in the passage and to report on what happened, they learned a great deal more about its meaning for them individually and collectively.

A sound faith is rooted in the past and reaches out into the future. Its possessor sees his life and its purpose in relation to God's purposes for mankind. He sees a reason for being which gives him hope and courage to look beyond the frustrations of daily life to eternal values and truth. The child or youth who learns to accept his own worth and to realize that God has a purpose for his life will continue to try to discover this purpose and to carry it out during his adult years. No amount of buffeting can shake the faith of such a person.

Participation in the church's life

The Christian community is a powerful influence on the development of the Christian individual. The sense of belonging within the community of those who share the Christian faith in a particular church is a force which gives a person direction and purpose for his life. It sustains him when he needs encouragement and group support.

One frequently hears adults who move often from one community to another say that one of the first things they look for in a new town is the church. A mother of a family that moves every year says that the first thing they do when they reach a new community is to become active in a church and its school. The parents as well as the children find security and a sense of at-homeness in the church and its program of study and worship.

A teacher can help his boys and girls feel closely related to the church by knowing that they are accepted by its members, and contribute to the church's work. By finding ways whereby they may participate in the life and work of the church through its fellowship, its service activities and its study and worship, he not only makes the church meaningful to them now, but builds a foundation for a lifelong relation to the church.

A nursery child helps to put away toys and learns that others have some rights in his small world. The junior child may send a card to an absentee, bring his offering regularly, and invite a friend to come to church school with him. A high school pupil may lead a service or participate in a youth conference. These acts seem small, yet they and many others are the beginning of acceptance of responsibility for the mission and witness of the church in the neighborhood and to the world.

Developing skills in social action

A junior class was discussing the civic responsibility of a Christian. One boy expressed the thoughts of the rest when he said, "Why do we always just talk—why don't we do something?" This question was all that the children needed to begin to list things they thought should be done. The teacher knew that the choice should be theirs and not his; although he helped them to think through what was involved in carrying out their various suggestions, so that they would be sure to select something within their power.

They decided to begin by writing a letter to their mayor about a broken sidewalk which was dangerous to older people coming to the church. When the walk was not fixed within a reasonable time they visited the mayor in his office. As a result, the repairs were made and the children knew the satisfactions of successful social action motivated by Christian concern for others. At another time this same group delivered church bulletins to all of the members absent from the Sunday morning service and urged attendance the next week.

Part of the teacher's task is that of providing opportunities for his pupils, regardless of their ages, to express their feelings in action and in increased acceptance of responsibility. The maturing child or youth who learns to be his brother's keeper does not easily shirk his social responsibility later.

Growing in ability to worship

Response to God in worship is personal and has meaning only when it is entered into by the individual willingly and even eagerly. No one can force another person to worship; neither can he teach a person to worship. But a teacher can do much to encourage his pupils to worship and can provide the means whereby worship can be rich in meaning and intelligent in form for the pupil at his present time in life. Children and youth who do not receive this help may never know worship as other than an empty and meaningless formality.

If he is to help those he teaches, a leader must himself worship God. The atmosphere of a church school reflects the spirit of its leaders. A downtown church was having severe discipline problems with its juniors, especially during group worship. A consultant who was called in noticed that during the worship some of the teachers talked among themselves at the rear of the room or moved about, patrolling the group. The first step toward im-



The child or youth who accepts his own worth and realizes that God has a purpose for his life, will in adulthood try to discover and fulfill this purpose.
Max Tharpe

proving the situation was taken when the teachers learned what was the cause of the difficulty and began entering into the worship.

Familiarity with the resources for worship must grow during childhood, youth, and adulthood. Children will learn songs in their own language when they are very young, and the great hymns of the church as they grow older. They will come to appreciate the power of great art, poetry, and literature. If the resources used during childhood and youth are of the highest quality in form, message, and meaning, they will help the growing Christian throughout life to stretch his mind and heart in response to God.

The goal—commitment

One purpose runs through all that the Christian teacher does—that of opening the way for the boy or girl to be confronted by God and to respond to him in faith and love with a committed life. This purpose determines the choice and use of teaching materials, the teacher's attitude toward his pupils, his way of dealing with problems as they arise.

Commitment cannot be forced and it is not the same for every person. The guidance needed to open the way for it differs with the age of the child and with each individual. The surrounding of a nursery child with love and with space in which he can be a nursery child and develop in ways suited to him, the drying of tears of a kindergarten child, the opening of the Bible more fully to a junior high boy, or the vocational counseling of an older youth—these things may not be spectacular, nor do they seem significant as they are carried on week after week. Yet when done with the one central purpose of Christian teaching in mind, they are used by God in ways beyond human understanding. Their cumulative effect on the child or youth is a strong force in determining what he will be as an adult, as well as what he is at his present age. It may determine the entire course of his life.

The continuing influence of the dedicated Christian teacher opens doors through which pupils enter into a life with God. It causes them to say, as did the one young man, "She taught us about God by the way she treated us."

Leaders can be made

by Emma Lou BENIGNUS

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and Virgil E. FOSTER

Editor of the *International Journal of Religious Education*

LEADERSHIP TRAINING is an essential part of adult Christian education. In the evaluation of any adult education program in the church, three questions about leadership should be included. Is the program producing its own leaders? Are leaders for children's and young people's groups emerging from it? Is it developing leaders for responsibilities beyond the local church: for community, civic, denominational, and interdenominational responsibilities?

If the answers to those questions are negative, the program is seriously in need of re-evaluation and replanning. If persons capable of carrying leadership responsibility are not emerging, the probability is that the program is not helping persons to grow spiritually.

Personal development includes growth in the capacity to relate oneself to others in such a way as to help them as well as to be helped. It includes growth in the capacity to make one's contribution to the life of a group. At first a person makes that contribution as he is encouraged and helped by others, who in that action are leading him. To the extent that he achieves the capacity to help others make their contribution, he becomes a leader to them. His growth as a leader is growth in the ability to help others learn and make their contributions to the group life.

Most churches have within their constituencies all the potential leaders needed for their educational programs. The kind of leadership recruitment often used, however, does not always bring the potential leaders into the most productive relation to the program. Bringing a person "cold"

into a "vacancy" with no previous contact with the group to be "led," and perhaps with little experience or training in group leadership, tends to encourage a leader-centered program. It also invites a superficial approach to the leadership task and runs a great risk of failure.

A thorough program of leadership recruitment and training must include the involvement of potential leaders in an educational program designed to meet their own needs, as well as in specific training in the skills of leadership. The best leadership training is that gained as one participates in the life of a group, as he learns to relate himself helpfully to others and to make his contribution. The opportunity for this kind of experience in leadership is one of the things a comprehensive adult education program should provide.

What kind of group is needed?

For the development of leadership capacities as well as for the meeting of individual needs, classes, clubs, committees, and other organizations are most productive when they offer a maximum individual participation in the whole life of the group. This means participation in the determination of objectives and selection of resources for achieving them, as well as sharing in the program once it is set in motion. Each person within the group has unique talents to make available, and these should be used.

Education is a process of drawing out and developing the talents of individuals, and helping persons to appropriate information and insights made available. This drawing out

happens when an individual is in a group which accepts him with loving concern and makes him feel that it is safe to take part in discussions, in decisions, and in expression of personal needs.

The group needs to be small enough that a person can talk when he feels like it, yet large enough that he does not feel conspicuous if he prefers to remain silent. It needs to be small enough to be able to use the contributions of all members, yet large enough that its members bring an adequate variety of talents to make the program interesting and stimulating.

Even more important than the size of a group is its attitude toward its members and their needs. In more than one instance a church committee or organization has raised money for the aid of the socially forlorn, yet in the enterprise increased the forlorn feeling of some of its own members by the impersonal treatment accorded them as they did their share of the work. Many a church school child hears the stories of God's forgiving love in an atmosphere in which his own need of forgiveness must remain concealed because "Sunday school is for good boys and girls." Persons involved in the planning and guidance of church classes, clubs, and committees need to be clear about the nature and purpose of those groups as a means through which the creative and redemptive work of the church is done.

A young parents' group built up its membership using the "be-a-good-parent-to-your-child" approach. Its moralistic overtones, however, hampered the free flow of conversation needed for the parents to identify and share their problems. Although attendance was maintained by worthwhile lectures, the group life was superficial and self-protective. At the end of the year the members were as unrelated to each other as when they joined the group. The officers gauged their success by attendance figures rather than by quality of participation and behavior change. The leaders had to be helped to make an objective appraisal of the life of the group in the light of the purpose of the Christian Church of which it was a part.

In contrast with this, other parents have been drawn together around their own consciousness of common need, and have found within their groups the motivation, the understanding of the Christian message, and the acquaintance with the learning process that prepared them for leadership of children, youth, or adults.

If adult groups are to help persons to have the basic experiences of relating themselves helpfully to others, out of which leadership capabilities

merge, they must have the guidance of leaders who see clearly the role of leader.

What kind of leaders are needed?

The designated leader of a group must be more interested in the needs of others than in satisfying his own needs. He must be as ready to listen as he is to talk. He must consider the relations between members of the group, and the meeting of the needs of members, to be more important than the imparting of subject matter, however important the subject matter may be. He must be ready to let his role diminish in order that the contributions of the other members may increase. He will seek to develop a team spirit among members, with each feeling responsible for the life of the group.

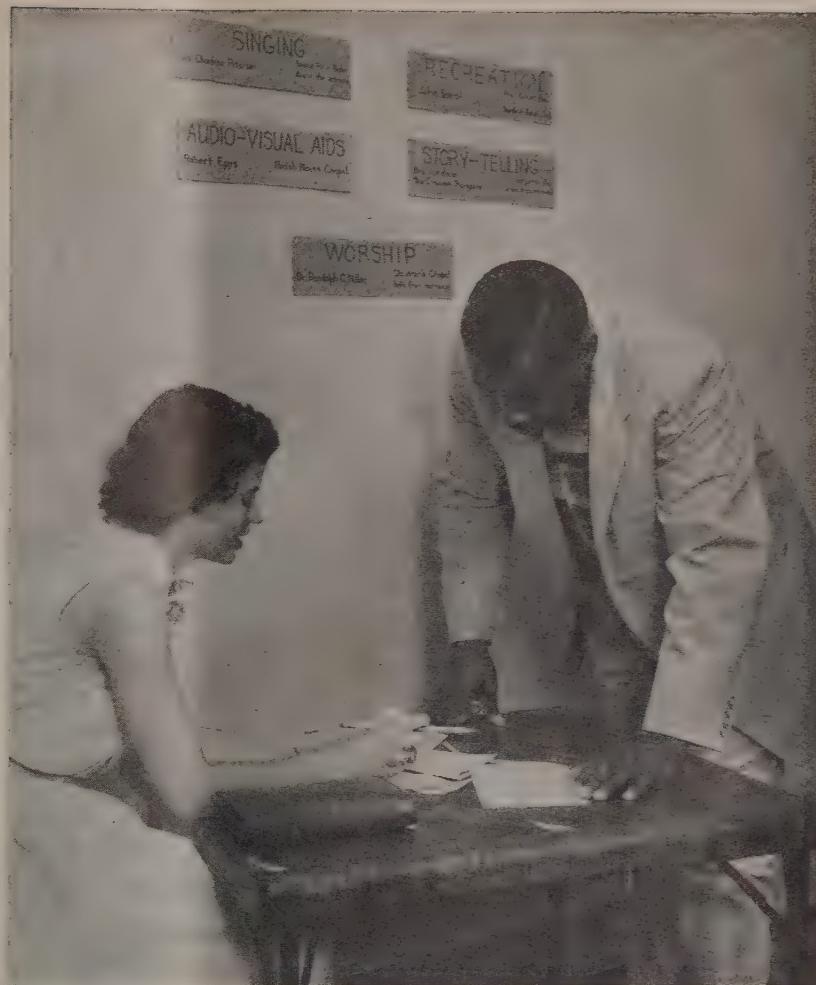
It is also important for the members to understand what is the role of the designated leader. Otherwise they may expect the wrong things from him. They need to understand that they share with the designated leader the responsibility for the life of the group, and their contribution is part of the "leadership" of the group.

What other training is needed?

In addition to the basic and elemental experience of relating oneself helpfully to others, provided in adult groups, further training for whatever specific leadership task one may be asked to assume is essential. The basic experience is just as essential for those who will be leading children or young people as for those who will lead adults. But each leader needs further understanding of the content and procedures of Christian education for whatever group he may lead. This can be secured in leadership schools and conferences, workshops, and laboratory schools. More opportunities are available for leaders of children and youth than have yet been provided for leaders of adults, but the latter are increasing each year.

Every church should have in its budget an adequate appropriation for helping its leaders to take advantage of these opportunities. No single year should be allowed to pass without involvement of all leaders in at least one training venture. In the recruitment of leaders, it is well to select only those who signify a readiness to take such training. Denominations and councils of churches can provide information about training opportunities. Many individual churches also conduct their own training programs.

One of the great advantages of a church conducting its own training



Each leader of an adult group needs training for his specific task. This can often be obtained through leadership schools, workshops, and area conferences.

Hays from Monkmeyer

program, as well as sending leaders to community and area schools, is that each person can be given the orientation and supervision he needs. An inexperienced leader can be given the opportunity to try out his leadership skills under circumstances in which he will not be penalized for mistakes, and can be given supervision by those who are responsible for his training. There should be ample opportunity for consultation between the trainee and the trainer, that gets beyond the mechanics and tools of the job to underlying principles, objectives, and theological foundations.

A church which can undertake a comprehensive leadership education program of its own can achieve a productive blending of informal experience of growing in group relations,

with the more formal training for specific leadership functions.

A leader is being thought of increasingly as one who draws others out, helps them to grow, encourages them along the path of their development, and helps them make their contribution to the group life. When so conceived, adult groups can be working constantly at the job of developing leaders. In turn, the more formal training, orientation, and supervision should help designated leaders to develop this basic experience in human relations into more comprehensive leadership skill, and give it back to groups they lead (children, young people, or adults). Leadership training develops, not as something outside the adult program of Christian education, but as an integral part of it.

❖ ❖ ❖ AN AID TO LEADERSHIP TRAINING

Growing leaders grow as they read the Journal month by month, and the special issues are essential tools for every well-equipped teacher. Provide all your teachers with the Journal and be sure they have this issue. See coupon, page 39.

A new look at fellowship

by Maurice D. BONE

Counselor in Camping, Board of Christian Education,
United Presbyterian Church in the U.S.A., Philadelphia, Pennsylvania

WARM, PERSONAL RELATIONS are essential in an adult program in a church. People want to be a part of associations with depth and that go beyond surface acquaintance. But many adults are not finding this kind of fellowship in the church. People sometimes look to the church in vain for associations in which they are accepted as persons and understood as individuals. Their deeper needs for fellowship are not met.

This fact is being revealed by research in the fields of adult and family life work. The Board of Christian Education of the United Presbyterian Church in the U.S.A. is conducting a study in the area of leadership development. It is also conducting research in the field of Christian family life. These studies are revealing the fact that much church program does not reach the deeper needs of persons.

How do adults feel about it?

Many adults say that something is missing in their church relations. They feel that they are being neglected or ignored, and that activities planned for them do not provide real fellowship. They say that they have little opportunity to express themselves and that no one is really interested in what they think. As one adult put it, "Ever since Christmas I've had this on my heart, but there never seemed to be the opportunity to say what I really wanted to say." There is a certain indictment of our way of working in the church in the remark of a man in the middle years of his life to his pastor, "You are the first person in the church who ever believed I could do anything."

Adults want to come to know as

persons the people with whom they work. They want others to take a personal interest in them. After a particularly meaningful experience in one church group a person said, "Why is it that this cannot happen among the people in other church groups?"

What can they do?

How do we get at this problem which lies at the very heart of all relations among persons? First, we must recognize that fellowship is something that comes as a by-product. It is an intangible quality of church life. We do not say, "Let's go to now and have fellowship." Fellowship with others through Christ comes when certain conditions have been fulfilled. Let us look at them.

1. *There must be a sense of belonging.* The first condition of fellowship is a climate in which each person can identify himself with the group in a common search for knowledge, faith, community, and self-commitment to goals. This tells us something about how groups should be organized. Each individual needs to belong to a group which is large and heterogeneous enough to be interesting, yet small enough to be aware of his presence or absence and to respond to his personal contribution. Practical experience indicates that from ten to twenty is the right number for an adult group, depending on the associations of its members, the type of work they plan to do, the number of meetings scheduled, and the availability of meeting places. A group should be small enough to meet in the home of one of its members when that kind of setting is desired.

2. *The purpose must be serious.*

An important condition of fellowship is that it involve group members in a vital experience. People are not looking to the church for entertainment; they want to become personally involved in significant Christian responsibility. Many churches have found that their members derive great satisfaction from working with others in spreading the Christian message to those outside the churches, or in maintaining contact with those who are members. When groups of people engage together in a project for this purpose, they find fellowship that is exceedingly significant.

Under the minister's guidance, a group of women in one church undertook to make regular weekly "fellowship calls" on other members, to get to know something about their home life and their feelings toward the church. These findings added to the church's knowledge of its congregation and were used by other groups—youth, couples, and older men and women—to invite those visited to activities of particular interest to them. Later on another group carried on intensive calling for commitment to Christ and his Church, making use of all the information available from groups and from the friendly visitors. Nine out of ten of the calls resulted in definite commitments. Persons involved in each step of this effort felt that they were taking part in a vital way in the life of the church.

People who had taken part in this evangelistic effort were so sensitized to personal concerns that a new dimension was added to their work in the annual canvass for funds. When they found that the climate was not right for asking for funds, and that the family had personal needs to be met or should first become involved in the church, they sought the full participation of the persons in the life of the church and left the concern for financial support until a later date.

One of the results of this concern for the deeper issues of Christian living was a fellowship that was deep and meaningful. It came as a by-product of responsible churchmanship.

3. *There must be a variety of experiences.* The deeper needs of people for fellowship are met when those people become involved in a variety of experiences which give a happy balance between work, worship, study, play, service to others, and even suffering together.

It is no accident that the women of the church who take part in the preparation of a church supper or a sewing bee or other similar experiences find a fellowship among themselves. When study, play and wor-



The needs of adults for fellowship are met when they become involved in a variety of experiences of work, worship, study, play, service to others, and even suffering together.

study, and in recognizing the relation of study to the ongoing life of the group. As they tackle some of the vital issues of contemporary life, they will get a better understanding of their Christian responsibility in the community.

Worship is important, not only as a part of a worshiping congregation, but as a part of the group life. Worship, both formal and informal, can help meet the needs of persons as individuals. Worship that comes at unexpected times is as important and necessary as worship during planned events.

Working, studying, and worshiping together can help people come to know each other at the deeper levels

of their needs and interests. This is especially true when the activity brings the individual into full participation with others, so that he can say what is on his heart and can make his unique contribution for what it may be worth. To these must be added recreation, or play, which can relate persons to the ages, to that which is timeless, and can also provide communication through creative group activity.

4. *Recreation is essential to all of life.* It alternates with strain and stress to bring release and refreshment. It is important to every group as well as to every individual, for through recreation there are opportunities for communication between



Top, Minrod
Middle, Clark and
Clark
Bottom, Hammond

persons which are not found through other types of activity.

Many groups have discovered a new dimension of fellowship through singing together some of the great music of the church, for their own enjoyment rather than for public presentation. This experience can contribute to the deepening of Christian faith. There is increasing interest in the use of "folk" music by adult groups. Some groups have dusted off their musical instruments and the members have discovered each other anew through re-creating instrumental music. A certain man who had moved into a small community inspired others with musical talent to form a band which could play at public affairs. For over a generation this band brought an increased interest in good music to that community. In these days of early retirement and increased leisure many communities could duplicate this achievement.

Drama offers a great variety of opportunities for fellowship. Many adult groups are turning to play reading, walking rehearsals, and even to formal presentation of plays as a way of exploring and presenting the message of the Christian faith.

There are much greater possibilities in the use of games to increase fel-

lowship than most groups understand. Great resources of games are available, with many games going back to ancient origins and relating participants to cultures of the past. Games should be selected according to the following criteria if they are to contribute to the deeper needs for fellowship: (1) They should be time-tested, selected from among those that have lived a long time. (2) They should require some skill. (3) They should call for creative participation. (4) They should include all persons in the group, so that they unite rather than divide the group.

"Folk" games usually have the advantage that they combine music with action and use a variety of patterns and numbers of persons. They come from many countries, which tends to relate the persons using them in any one country with the persons in the country originating the game.

Hobbies and crafts offer many ways of meeting adult needs for fellowship. Since they call for creative initiative and the use of the hands, they relieve tensions, release creative talents, and restore nervous energy. This helps to create a climate in which persons can come to know each other on the level of their deeper needs and interests.

5. Service to those who are suffer-

ing has an important place in building fellowship. People are drawn together through suffering, whether it be in sickness, sorrow, or tragedy. The experience of personal suffering enlarges a person's sensitivity to the suffering of others and enables him to express sympathy beyond mere words.

There are many opportunities for Christians who are committed to the principle of social and racial equality to relieve the suffering of underprivileged and segregated peoples throughout the world. In its own community, a church group can find ways of extending Christian fellowship to those who would never be reached except for its personal interest. By keeping the needs of others before them, adults grow together rather than becoming ingrown and insensitive to their responsibility as Christians.

To be a redemptive community, the church must be continually aware of the deeper needs of its adult members and seek to meet them through Christian faith and fellowship. Adults need Christian associations that get beneath the surface and that provide person-to-person relations of understanding and trust. A church is a perfect place for such associations when it takes seriously its mission in the lives of persons.

Foundations, resources, designs

A few suggestions for further reading and practice

I. The Foundation

—A few Bible sources suggested by J. Carter Swaim, Director of the Department of the English Bible, National Council of Churches.

Micah's definition of religion:

"He has showed you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8)

Jesus' summary of the law:

"And he said to him, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets.'" (Matthew 22:37-40)

Jesus' description of his ministry:

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." (Luke 4:18-19)

Paul's declaration of human rights:

"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Galatians 3:28)

Paul's definition of adults:

"Full grown men have a right to solid food, for their faculties are trained by practice to distinguish right and wrong." (Hebrews 5:14, Goodspeed)

John's test of discipleship:

"We know that we have passed out of death into life, because we love the brethren. He who does not love remains in death." (I John 3:14)

II. Resources

A. Magazines and Bibliographies

International Journal of Religious Education.

The following special issues are particularly helpful for adult workers, in addition to the one in which this appears:

May 1957: "Christian Growth in Dynamic Groups"

November 1958: "Being Christian Where You Work"

February 1959: "Art in Christian Education"

formation Service, National Council of Churches, 297 Fourth Avenue, New York 10, New York; \$3.50 per year, bi-weekly.

January 17, 1959—Special issue on "A Workshop on Christian Education of Adults," with bibliography (20¢).

Association Press Catalogue—Spring 1959—291 Broadway, New York 7, New York

Especially, Reflection Books, at 50¢ each.

Bibliography for Sex Education, compiled by the Rev. Donald F. Schroeder for the Department of Family Life, National Council of Churches, 257 Fourth Avenue, New York 10, New York. (15¢)

Christian Books Catalogue, Methodist Publishing House, Nashville, Tennessee

Two books will be published each year, from October 1958 through April 1964.

See also denominational publications in the field of young adult, adult, and older adult for manuals, program suggestions and background material.

Books suggested by denominational leaders:

Dynamics of Christian Adult Education, Robert S. Clemons, Abingdon Press, 1958. An excellent application of the principles of group dynamics to the work of adults in the church. See review in this issue.

Christian Education of Adults, Earl F. Zeigler, The Westminster Press, 1958. Perhaps the best book in this area. Stresses the value of the Christian fellowship in Christian education. Deals with such concerns as the needs of adults, objectives of adult work, grouping of adults, and suggestions for the local church. See review in this issue.

The Gift of Power, Lewis J. Sherrill, The MacMillan Company, 1955. States clearly the need of man's encounter with God and endeavors to show how this may take place.

Adults Learn and Like It, Irene S. Caldwell, The Warner Press, 1955. This leadership text deals with the purpose of the adult class, how adults learn, methods of teaching adults, and service projects for adults.

Taking the Adult Class Vital, Richard E. Lentz, The Bethany Press, 1954. Seeks to help leaders and members of adult classes make these classes more effective agencies of Christian education.

Understanding Adults, Donald R. Gorham, The Judson Press, 1948. This book deals with the various types of adults, marks of maturity, how adults do change, and the importance of religion in personality growth.

Older People and the Church, Paul B. Maves and J. Lennart Cedarleaf, Abingdon Press, 1949. A comprehensive treatment of the needs of older adults, and how the church may meet these needs.

Older Adults in the Church, Virginia Stafford, Abingdon Press. Insights and concerns regarding the church's service to older people.

Planning for Young Adults in the Church, National Council of Churches, 120 East 23 Street, New York 10, New York. Suggestions for organizing, choosing goals, and securing and training leaders.

Our Church Plans for Adult Education, Iris Jones, The Judson Press, 1952. A denominational program containing helpful suggestions on developing a program for adult education.

American Protestantism and Social Issues, 1919-1939, Robert M. Miller, University of North Carolina Press, 1958. Encouraging historical material on Christian achievements.

The Psychology of Religion, Walter H. Clark, The Macmillan Co., 1958. Avoids theological bias, is quite objective, and has covered the field of sources.

Free Time: Challenge to Later Maturity, Wilma Donahue, W. W. Hunter, Dorothy Coons, and Helen K. Maurice, eds., University of Michigan Press, 1958. The title is self-explanatory, and Dr. Donahue is the authority in this field.

Love and Conflict: New Patterns in Family Life, Gibson Winter, Doubleday, 1958. Best picture we have to date on the dilemma of the American family.

Couples' Clubs and Young Adults in the Church, United Church of Canada, 1950. One of the best treatments of this subject that is available.

Faith for Life Series, Cooperative Publishers Association

Come and See, John E. Skoglund, 1956
How Free Am I?, Robert H. Hamill, 1956

The Stranger in the House, Walter W. Sikes, 1957

The Big Difference, Barton Hunter, 1957

Splendid elective material for young adults in group study. Each text organized for a quarter's work. Complete series may be used for full year.

Fun for Older Adults, Virginia Stafford and L. Eisenberg, Abingdon Press, 1956. Features games, ideas, and how-to's contributed by older adults from successful groups.

The Creative Years, Reuel L. Howe, Seabury Press, 1959. Sound psychological insights into some family problems, and a summing-up chapter that shows how the Christian ideal of love, through God and his incarnation in Christ, can overflow into all personal relations, helping individuals to "grow up in every way into Christ the Head."

Understanding Ourselves as Adults (tentative title), Paul Maves, Abingdon Press, Spring 1959. A popular author and professor (Drew University) brings his expanding insights to his latest book on the process of becoming mature persons.

Audio-Visual Resource Guide for Use in Religious Education, Department of Audio-Visual and Broadcast Education, National Council of Churches, 257 Fourth Avenue, New York 10, New York, 4th Edition. "The standard in its field."

The Use of Audio-Visuals in the Church, Oscar Rumpf, Christian Education Press, 1958.

Church Use of Audio-Visuals, Howard Tower, Abingdon Press, 1950. (Revised paper-back edition to be published in early 1959)

See also denominational bibliographies for other suggestions.

III. Designs

Design for Christian Education in the Church, Paul Bergevin and John McKinley, Seabury Press, 1959. Two leaders in the field of adult education with a special interest in church work apply their knowledge to the development of church organizations; very helpful for leaders of adult groups. (For additional information, see book review section in this issue.)

Articles to supplement this issue

On the editorial page several other special issues of the Journal are mentioned for use along with this number. Also, many articles on adult work have appeared recently in the Journal; others will appear later:

Adult classes get out of their ruts (October 1958)—C. Ellis Nelson

Old people are members, too (March 1959)—H. Lee Jacobs

Controversy in adult education (March 1959)—Edward K. Trefz

The church needs its community leaders (April 1959)—Isaac K. Beckes

Young adults in active participation—M. F. Allen

Evaluation of an adult program—J. Blaine Fister

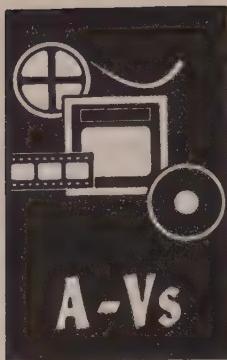
For older adults: a program of their own—Lois M. Illingworth

Christian workers' centers in Canada—Alvin J. Cooper

Creative use of the Bible in adult education—Oscar J. Rumpf

New Christian education hymns

Persons who wish to participate in the Journal's thirty-fifth anniversary hymn project are asked to submit their texts for new Christian education hymns by May 15, 1959. The texts should be sent to the Hymn Society of America, 297 Fourth Avenue, New York 10, N.Y. Specifications for the hymns were given in the February (p. 68) and March (p. 24) issues.



in Christian Education

Prepared by the
Department of A-V and
Broadcast Education of the
National Council of Churches

Address all correspondence to:
DAVBE, NCC
257 Fourth Ave.
New York 10, N.Y.

The News Reel

Faculty Announced for 16th "Green Lake Workshop," Scheduled September 6-11

One of the greatest leadership lineups in recent years has been secured for the 1959 International Conference on Audio-Visuals in the Church. More than a score of renowned leaders in Christian education have accepted responsibilities for the conference, which opens Sunday evening, September 6th, and closes Friday evening, the 11th.

"Conference Laboratories" for staff and volunteer personnel of sub-national denominational units, plus state, county, and local councils of churches, include the following:

Meeting Specific Program Needs with Self-produced A-Vs—the Rev. RUSSELL HOELTZEL, Methodist pastor and leader of numerous "do-it-yourself" workshops.

Setting-up and Maintaining an Effective A-V Library—BETTY PEACHER, director of Christian education, Council of Churches of Greater San Antonio, Texas.

Helping Local Churches Integrate A-Vs into Curriculum and Program—WILLIAM S. HOCKMAN, director of Christian education, Glens Falls (N.Y.) Presbyterian Church, and church editor of *Educational Screen & A-V Guide* magazine.

Improving Evangelism Efforts with A-Vs—the Rev. JOSEPH F. QUICK, executive secretary for evangelism, Protestant Council of the City of New York.

Improving Leadership Education with A-Vs—the Rev. A. MERRITT DIETTERICH, executive secretary, Iowa Conferences Boards of Christian Education, Methodist Church; and FLORENCE LEE, director of Christian education, Wichita (Kans.) Council of Churches.

Improving Missionary Education with A-Vs—DORIS DEMAREE, associate for Indiana, United Christian Missionary Society, Disciples of Christ.

Designing a Comprehensive A-V Program for Our Constituencies—the Rev. HAROLD L. CLARK, associate executive secretary, Federation of Churches of Rochester (N.Y.) and Vicinity; and the Rev. WILLIAM M. BELK, director of Christian education, Synod of Florida, Presbyterian Church in the U.S.

"Consultation Laboratories" for persons with international and national responsibilities and interests include:

Production of A-Vs—the Rev. ALEXANDER B. FERGUSON, director of films, NCC Broadcasting and Film Commission; and DR. HOWARD E. TOWER, director of program and production, Methodist TV, Radio, and Film Commission.

Distribution of A-Vs (including local dealers)—the Rev. CHARLES W. KRAUSE, manager for A-Vs, John Knox Press, Presbyterian Church in the U.S.; and P. H. JAFFARIAN, independent dealer (Seattle, Wash.) and past president of National A-V Association.

Curriculum Correlation of A-Vs—MARY PHILLIS YOUNG, director of A-V education, United Presbyterian Church in the USA; and MILDRED A. MAGNUSON, executive director, Department of Curriculum Development, National Council of Churches.

A-Vs in Evangelism Efforts—DR. RALPH M. HOLDEMAN, executive secretary, Board of Evangelism, Evangelical United Brethren Church; and the Rev. MILTON A. HERTZMAN, executive director, Department of Educational Evangelism, NCC.

A-Vs in Leadership Education—LOREN WALTERS, director of leadership training, United Church of Christ (E&R); and DR. B. F. JACKSON, JR., director of A-V services, Division of the Local Church, Methodist Church.

A-Vs in Missionary Education—the Rev. C. A. WEESNER, executive secretary for A-V services, United Christian Missionary Society, Disciples of Christ; and DR. J. ALLAN RANCK, general director, Commission on Missionary Education, NCC.

A-Vs in the Church Overseas (RAVEMCCO)—the Rev. EDWIN M. LUDENS, executive secretary, Radio, Visual Education, and Mass Communication Committee, Division of Foreign Missions, NCC.

As announced previously, morning platform presentations will feature dialogues on the Conference theme, "Improving Christian Communication," by DR. D. CAMPBELL WYCKOFF, professor of Christian education, Princeton Theological Seminary; and the Rev. WILLIAM F. FORE, director of visual education, Methodist Board of Missions. Illustrative materials will be prepared by specialists of the Jam Handy Organization.

Special features of the event also include the annual International Religious Film Festival (Friday evening) and the world's largest library of current church-related A-V materials (available for private previewing each afternoon). Registration (\$20.00) for the Conference will

be waived for students of accredited seminaries as well as those pursuing religious education degrees in similar institutions.

For a detailed brochure and registration-lodging forms, write:

The Rev. Donald Kliphardt
NCC: DAVBE (address above)

NEA Monthly Devotes Issue to A-V Experiences for Exceptional and Handicapped Children

The entire February 1959 issue of *Audio-Visual Instruction*, published by the National Education Association's Department of A-V Instruction, treats number of facets of the learning problem posed in teaching exceptional and handicapped children. Though not prepared specifically for the church field, the periodical contains a storehouse of information, insights, and ideas requiring little or no adaptation for Christian education settings.

The roster to follow indicates the content and caliber of the articles:

"A-V and the Handicapped: A Research Experiment," symposium by staff members of the Bureau of Special Education, California State Department of Education;

"Art for the Retarded," Richard G. Wiggen (art supervisor for Arlington County, Virginia public schools);

"Slides for Slow Learners," Edwin A. O'Hara (special teacher, San Juan Union High School, Citrus Heights, Cal.);

"Opportunities in Audio: The Deaf Child Becomes Part of the Community," Lucille Kirchhoff (principal, Calvin Coolidge School, Ferndale, Mich.);

"Captioned Movies," Seery Reid (former chief, Visual Education Service, U.S. Office of Education);

"Props for the Partially Seeing," Lorraine Galisdorfer (teacher, Kenmore N.Y. public schools);

"Bright Students, Concepts, and Audio-Visual Aids," Robert DeHaan (professor of psychology, Hope College).

Sixty copies of the issue are available at fifty cents each from:

A-V Instruction
NEA: DAVI
1201 16th St., NW
Washington 6, D.C.

Ohio State University "Newsletter" Features Variety of Information on Films, Broadcasting, and Press

The name of Dr. Edgar Dale is well known to students of A-V tools and techniques. The newsletter which he edits in connection with his professional responsibilities at Ohio State University, however, may not be as familiar to educators in the church field.

Published monthly except during June, July, August, and September, it disseminates valuable data and opinion gathered by OSU's Bureau of Educational Research. For further details, write Dr. Dale in care of the Bureau, OSU, Columbus 10.

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Other Viewlex projectors available from \$50.25 to \$495.00. Ask your Viewlex Audio-Visual franchised dealer for a demonstration, or write for catalog.

Indiana University Releases Guide to Accompany Series of A-V "How-to-do-it" Films

For many months, the motion pictures produced by Indiana University's A-V Center on the preparation and use of audio-visual materials have gained wide acceptance in secular and church education circles. Now, the producer has published in a single volume the complete utilization guide for the series.

The 107-page booklet includes more than 500 illustrations as its pages treat: step-by-step visualization of each film's techniques (see titles below), detailed list of equipment and materials needed to prepare the aids mentioned, and suggested utilization techniques. The motion pictures involved are titled "Better Bulletin Boards," "Handmade Materials for Projection," "High Contrast Photography for Instruction," "How to Make Handmade Lantern Slides," "Lettering Instructional Materials," "Passe Partout Framing," "Photographic Slides for Instruction," "Tape Recording for Instruction," and "Wet Mounting Pictorial Materials."

Copies of the piece at \$2.00 each may be ordered from:

A-V Center
Indiana University
Bloomington, Ind.

NCC Broadcasting and Film Commission Closing Out Limited Number of "All Aboard for Adventure" Record Albums

A very limited number of complete sets of "All Aboard for Adventure," 10-inch, 33½ rpm recordings are now available at \$10.00 per set. Thirty-six complete, 15-minute dramatic programs for children are featured.

Recommended as instructive discussion stimulators and motivational tools by the *Audio-Visual Resource Guide*, the materials are also cleared for broadcast use. This possibility, combined with classroom values, makes the set worthy of serious consideration. Orders may be sent to:

NCC: BFC
220 Fifth Ave.
New York 1, N.Y.

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"Church and College"

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(Quantity rates: 100 or more copies @ 25¢ each; 20-99 copies @ 30¢ each; 6-19 copies @ 40¢ each; 1-5 copies @ 50¢ each.)

3-01-35-000-0-2-10

Current Evaluations

(from a nationwide network of inter-denominational committees)

Evaluation "Ratings" and Their Meanings:

HIGHLY RECOMMENDED—superior in virtually every quality; an outstanding contribution to its subject area; will probably remain a "classic" in its field for some time.

RECOMMENDED—generally good to excellent in over-all quality and potential contribution to its area; could be used with a minimum of difficulty to the utilization leader.

ACCEPTABLE—average in over-all quality and potential; adequate and satisfactory without being especially distinctive.

LIMITED—mediocre in general; could be useful in part, if adapted.

NOT RECOMMENDED—poor in religious educational potential as well as average to poor in technical qualities.

ABCs of Puppet Making series

Two 10-minute motion pictures, color or b & w. Produced by Bailey Films and revised in 1955. Available from the producer, 6509 DeLongpre Ave., Hollywood 28, Calif.* Rental: \$10.00 color, \$5.00 b & w, for both.

Each film details the specific steps involved in making hand puppets; no attention is given to what are sometimes called string puppets (marionettes). Reel #1 deals with the "flat face" type; reel #2 treats the construction of the built-up face variety. Both parts show how the puppet makers prepare for and present "Hansel and Gretel" with their creations.

The films' simple clarity is a stand-out strength. Each step in construction is traced with visual and narrative logic. In presenting their distinctive types, the two reels duplicate each other at points, however. Utilization leaders could use this as a reinforcement feature. Though produced for secular audiences, the series is **RECOMMENDED** for the motivation and instruction of teachers, leaders, juniors, and junior highs.

(X-D-8)†

(*indicates subject area(s) used by the AUDIO-VISUAL RESOURCE GUIDE to classify church-related A-V materials. The AVRG's 1958-59 Fourth Edition is now available from the NCC's Department of A-V & Broadcast Education, 257 Fourth Ave., New York 10, N.Y., at \$10.00 per copy postpaid. The "standard in its field" gives evaluations of 2,500 motion pictures, sound and silent filmstrips, slides, and recordings, plus appendices of bibliography, selected feature-length films, agencies servicing the church field, and sources for all the materials included. Its printing is limited.)

After Prison, What?

12-minute motion picture, b & w. Produced by the National Film Board of Canada, 1957. Available from some university and other educational film libraries.* Rental rates will vary.

Because Charles Brown has a "record" he cannot find employment when released from prison. The film dramatizes the many difficulties he faces and feels as he seeks to "go straight" but finds few who will trust him. Near his wits' end, he ultimately comes in contact with the John Howard Society, and its specialized services with just such problems give a chance at a good job.

The producer is more often than not adept with such subject treatments and this film follows the tradition. A very real dilemma for some of society's forgotten members receives sensitive interpretation without undue "sweetness and light." Sound and photography are not crystal clear but the message of the motion picture comes through nonetheless. Brown's portrayal manages to get into the consciousness of those of us with little appreciation for a rehabilitated ex-convict and his adjustments. It may seem to some that the film was made primarily for prospective employers, yet its implications knock on the door of every Christian. Consider it **RECOMMENDED** as a motivational discussion stimulator with older senior highs through adults.

(IX-A/B-9; 15)†

Alaskan Discovery

30-minute motion picture, color. Produced by the Evangelical Lutheran Church (Board of Foreign Missions) and Cathedral Films, 1958. Available from denominational and other Cathedral film libraries.* Rental: \$12.00.

A missionary and Eskimo layman offer their views of contemporary Alaska and the Church's role in the 49th state. Primary attention is given to the northern areas and their people, as the film follows the layman in his attempts to fit into the state's changing character. Christianity in Alaska is studied by way of its influences on the Eskimo's life. Secondary attention is given to the non-Eskimo population and its economic, social, and spiritual character.

Photographically beautiful and informationally authentic, the film is **HIGHLY RECOMMENDED** for instruction of, **RECOMMENDED** for promotion among, older juniors through adults. It makes no claim of covering the total subject and what is covered is done well. The Eskimo layman is not the most animated personality ever seen in missions films but the subtle facets of his witness are significant. The script is aware of many present problems facing the new state and the playing down of the institutionalized Church is refreshing to behold.

(V-B-4)†

Allen Is My Brother

11-minute motion picture, color or b & w. Produced by Churchill-Wexler Film Productions, 1957. Available from some university and other educational film libraries.* Rental rates will vary.

Here's a story of how an older sister can get along with her "little" brother and like it when she tries. It develops out of an all-too-typical family situation wherein a busy mother is plagued by the lad's mischief and receives a minimum of help from the daughter who wants to be out playing with her friends. Finally the parent offers the girl an explanation of what mutual responsibilities can contribute to family life.

Lip-synchronized dialogue would have strengthened the film, but as it is mothers and fathers may find it interesting. Unpretentious in delineating and treating the problem, the story development moves naturally even if the script is weak in spots. The characteristic of honesty or believability gives the film a **RECOMMENDED** for the discussion stimulation of parents. With careful preparation, it could be **ACCEPTABLE** for the same use with primaries.

(VII-G; VI-B-9)†

Apryl and Her Baby Lamb

13-minute motion picture, color. Produced by Atlantis Productions, 1956. Available from the producer, 7967 Sunset Blvd., Hollywood 46, Calif., plus some university and other educational film libraries.* Rental rates will vary.

This little fantasy tells of a lost lamb that wanders into the home and life of a little girl. The warm and loving relationship that develops between the pet and its young mistress culminates in the latter's reluctant realization that her responsibilities to the animal include finding its owner.

The very young should enjoy it. Although the film has a minimum of explicit religious education considerations, the subtle implications are manifold: love and care for God's animals, familiarity and respect for them, obligations to do what is personally unpleasant if it means what is best for the creatures. **RECOMMENDED** for enlightening entertainment with kindergarteners and primaries, it is **ACCEPTABLE** as a discussion stimulator with them, also.

(I-A-4; VI-B-8)†

As One Family

6-frame filmstrip, color, script, guide, with $3\frac{1}{2}$ rpm recording. Produced by the Church of the Brethren (A-V Education Department), 1958. Available from the producer, 22 S. State St., Elgin, Ill. Sale: \$8.00; rental: \$1.50.

A significant measure of mutual happiness is attained by one family through the medium of a "family council." When matters of interest to each member are at hand (finances, use of the car, vacation trips, etc.) such opportunity for airing and sharing exerts a healthy influence. The benefits accruing from use of the device in contemporary busy-ness can affect positively the practice of family worship as well.

The commendable accent on informal adaptation of the more-or-less formally planned family council is partially offset by elements of unnaturalness in certain production qualities. Photography is rather amateurish and the soundtrack

tures a number of dramatically unined voices. The problem of matching dialogue to still pictures is formidable any time, of course. While the "answers" come swiftly after questions posed, the parents portrayed are good terms of their example to their children; they do not expect something of em which is unreasonable or not found

their own make-up. Projectionists ll need especial preparation, for the ntinuity often moves swiftly through series of frames without signals on e recording. If used properly, the sce could be RECOMMENDED as a dis- sion springboard with juniors through ults, ACCEPTABLE as a motivational aid th the same ages.

(VII-G; A)†

The Bridge UNESCO Builds

101-frame filmstrip, color, script, guide. Produced by UNESCO Publications Center, 1957. Available from the producer, 1 Third Ave., New York 22, N.Y.* Sale: \$4.75.

The total program of the United nations agency is explored in detail. Sections of the filmstrip deal with UNESCO's structure, purposes, and humanitarian activities in more than a dozen countries around the world.

If this material has any weakness, it is too much of a good thing. The contents are authentic and sweepingly comprehensive. Optimum use would require dividing the strip into separate presentation of its sections. A generous sprinkling of illustrative sequences opens rough windows to enliven the mass of other historical and statistical matter. COMMENDED for the instruction of senior highs through adults, it is ACCEPTABLE for the same use with junior highs. All technical qualities contribute to the total. (VIII-A; H)†

Christian Education in Today's World

60-frame filmstrip, color, script. Produced by the World Council of Christian Education and Sunday School Association, 1958. Available from the producer, 156 Fifth Ave., New York 10, N.Y.* Sale: \$5.00

The 14th convention of the producing agency brought to Tokyo in the summer of 1958 leading Christian educators from dozens of countries and confessions. Their purposes in meeting, as well as some of their planned events, are documented in this filmstrip along with some implications of the resultant study and naring.

The collection of static scenes is hampered by a slow-moving, too-inclusive script. WCCESSA's scope and specific efforts are suggested yet their potential is not adequately tapped by the commentary. Imaginative leaders could adapt their own script and thus highlight the possibilities in the existing material. Used in this manner, it could be ACCEPTABLE for the instruction of young people through adults but LIMITED as a promotional tool with these ages.

(IV-D-2; 1, V-A)†

Christian Home and Family Life Kit

Four filmstrips, color, scripts, guides, with or without two 33 1/4 rpm recordings. Produced by Family Filmstrips, 1958. Available from denominational film libraries and other Family dealers.* Sale: \$25.50 complete, \$6.50 each filmstrip with script, \$3.50 each two-title recording.

Family Give-and-Take (40 frames) explores improved ways of family living with accents on open-mindedness, stamina, convictions, consideration, and cooperation. God's role is defined and supplemented through suggestions of family councils, mutual forgiveness, and other practical manifestations.

Family Recreation (44 frames) discusses how such fun can relieve routine as well as tensions and conflicts. Examples are shared of what some Christian families do together and how such activities strengthen their ties.

Family Togetherness (44 frames) cites a quartet of significant factors in home life as well as ways to achieve their potential. The four are heritage, love and affection, understanding, and "co-operation."

Family Worship (54 frames) recognizes the crowded schedules by which many modern families operate and admits that group devotional life in the home is considered out-of-date and impractical by some of them. Family worship is related to life situations today and its concrete contributions to it are spotlighted.

Generally speaking, the artwork is appealing and simple with just enough to visualize a point but not so much that the point is partially obscured by "business." The scripts are competent in approaching their subjects positively even if superficially. A leader could guide a group in listing specifics yet the materials could have gone deeper without citing illustrations true in one strata of society but not applicable in others. The recordings use the celesta notes to signal frame changes. Some users like this; others do not. Discussion bands and additional frames at the tail of the material are the producer's well-meaning attempt to aid utilization but they should never serve as substitutes for personal preparation. RECOMMENDED for the discussion stimulation of junior highs through adults, the kit is ACCEPTABLE for the motivation of these audiences.

(the entire kit: VII-A & D

... Give-and-Take: VII-G

... Recreation: VII-H

... Togetherness: VII-G

... Worship: VII-F)†

Village Reborn

70-frame filmstrip, color, script, guide. Produced by the National Council of Churches (Committee on World Literacy and Christian Literature), 1958. Available from Friendship Press and denominational film libraries.* Sale: \$5.00.

"Lit-lit's" work in transforming the educational level of Egypt is seen in re-

(Continued on page 48)


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Worship Resources

for June

Primary Department

by Caroline Cole PINEO*

THEME FOR JUNE:
Filling the world with love

For the Leader

"Life won't be complete until you have enjoyed one of our delicious Sea Food dinners." So reads a car card over the door of a commuter train.

Whether or not life's fulfillment depends on a trip to Kelly's is debatable. Nevertheless, such a statement provides a real challenge. What are the alternatives? "Life won't be complete until . . ." How else can the sentence be finished? One answer is found in this month's service: "until you have found some way to fill the world with love."

Recall the themes for the past two months. During April, emphasis was centered on the creative use of silence in discovering God's will, a need and a responsibility faced by young and old alike. The May services highlighted a corollary: there is something of God in everyone which can be discovered by those who seek with open mind and heart. The series for June will show what can happen when the vitality of these two beliefs is focused on a life situation.

Water has been chosen as the unifying idea because:

1. Children's experiences with and curiosity about water are myriad.
2. Water is a basic need of life.
3. Some of the world's most difficult problems are related to water.
4. Opportunities are available for sharing "gifts of water."

Although there is a logical sequence in

*Editor of Educational Materials for Children, American Friends Service Committee, Philadelphia, Pa.

the services as printed, a leader may want to rearrange or combine them to meet special needs. This is especially important if there is a Children's Day program.

The resource books contain excellent materials to use directly or to adapt, particularly in relation to scientific questions.

The services will have greater value if boys and girls contribute pictures, reports of experiences, or experiments. Plan for some appropriate sharing project. The American Friends Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania, has a Wells for India kit with appropriate resources for a current service project (15c). The Children's Kit of Church World Service projects may be secured from Church World Service, 215 Fourth Avenue, New York 10, New York. Inquire also of denominational headquarters. Is there some special local opportunity?

A leader will find it most helpful to review all of the material below, as well as the references, before planning in detail for individual services. The subject of water is fascinating and challenging, appearing differently to city and country children, to Northerners and Southerners, to New Englanders and Westerners. A leader will know best how to make its presentation creative and relevant.

Resource Books:

Small Rain, J. O. Jones, The Viking Press. (Contains lovely pictures and Bible verses.)

This Is the World, J. Pease, Rand McNally and Co. (Read the chapter, "This Is the Water.")

A Picture Book of Palestine, Ethel Smith, Abingdon Press.

Water Appears and Disappears, Basic Science Education Series, Row, Peterson and Co.

Exploring God's Out-of-Doors, Rebecca Rice, Pilgrim Press. (Nature poems to be used in the session on the rain cycle in the third week.)

The Golden Encyclopedia and The Golden Book of Science, Simon and Schuster.

Additional Resources

SONG FOR THE MONTH: "Our beautiful earth"

PRELUDES: Selections of music with water themes: rippling brooks, ocean roar, rainfall, etc.

CALLS TO WORSHIP: Select a Bible verse (from the list below), a couplet from a poem, or use the words of "Our Beautiful Earth"

BIBLE VERSES:

Genesis 1:10, Job 5:10, Isaiah 55:1, 10, Psalms 23:1, 2; 65:9-13; 104:1a, 10-14, 24a, 25; 147:1a, 8, 18b, 20a. Proverbs 3:37, Galatians 6:10. Refer also to verses used in earlier services.

SONGS AND POEMS:

In *More Children's Worship*.^a "Praise for a rainy day," "Thinking about water," "Rain."

In *Sing, Children, Sing!*.^b "Friends of all," "Doing friendly things," "The boy of Palestine."

In *Hymns for Primary Worship*.^c "Lord,

I want to be a Christian," "Friends a over the world."

In *The Whole World Singing!*.^d "Workers together," "Round the world," "Than thee, God," "Canticle to the sun" (Stan 2).

1. Water, Water Everywhere

INTEREST CENTER:

Arrange in various parts of room, b in clear sight, the following items: a globe, a vase of flowers, a pitcher of water.

LEADER:

(Let the children guess answers as the clues are given.)

There is something in the room. (1) It is beautiful. (2) It is common yet precious. (3) It has great power. (4) War have been fought over it. (5) It is a symbol of purity. (6) It is needed by all forms of life. (7) Travelers in hot lands desire it above anything else. (The water in the vase and the pitcher, and the areas of waters shown on the globe-seas, rivers, lakes, etc.)

POEM: "Thinking about Water"^e

BIBLE VERSES: (About the gift of water such as Psalm 147:7-9. See list above.)

SONG: "Our part"^f

STORY: "The Seven Kingdoms and the Hidden Spring" (printed below)

QUIET TIME (directed thoughts) or LITANY:

Include the following ideas: The importance of water; appreciation for the wonder and work of water; gifts of water as one way to share, filling the world with love.

SONG: "Our beautiful earth"

LEADER:

Suggest that next week children bring pictures of water in various forms, of methods of providing water, and of uses of water. See the discussion outline in the next service.

2. The Treasure of Water

INTEREST CENTER:

Display pictures brought by leaders and children, as suggested above. Additional ones can be referred to during the discussion. Make sure there are some representing the four categories listed in the discussion below.

SONG: "This is my Father's world"

DISCUSSION: (Let children share their experiences. Refer to pictures.)

1. Water is a gift from God:

a: Forms: rain, clouds, frost, ice, snow sea, rivers, lakes, meadows, ponds, brooks, etc.

b: How provided: rain cycles.

2. Water is for us to enjoy:

a: Relate to senses of sight, taste, feeling, and sound: colors, roars, swishes, gurgles, splashes, patters, etc.

b: Insert excerpts from poems or songs to illustrate. (Plan ahead for these,

^a*The Whole World Singing*, Edith Lovell Thomas, Friendship Press.

^b*More Children's Worship in the Church School*, Jeanette Perkins Brown, Harper & Brothers.

^c*Hymns for Primary Worship*, Westminster or Judson Press.

^d*Sing, Children, Sing*, Edith Lovell Thomas, Abingdon Press.

so that they are available and in mind.)

Water is for use:

- It is essential for life in all forms (human, animal, plant).
- How used by people: for drinking, washing, bathing, swimming.
- Other uses: industry (an example or two from pictures or objects in the room).
- How provided in homes and for community use.
- How transported (contrast present methods with those of the past. Refer to Isaiah 55:1a, the call of the water seller.)

Water is to be shared:

- In view of universal need, hardship results when there is not enough water or enough of the right kind. Illustrate from experience or from references given in service 4, below.

DEM: "Rain"

NG: "Round and round"

TANY: "A Thank-you Prayer for Water"

DANING FOR A GIFT:

Discuss the possibilities of making a gift of money which would help a group of people get the water they need. If voice about the recipient is difficult, plan wait until the end of the month, appointing a small group to investigate and report later. It is recommended that money be earned and saved specifically for this purpose.

ONG: "Our beautiful earth"

Bible Stories about Water

This service may be planned in one of several ways:

1. Using the discussion outline of the preceding week, Bible verses and stories may illustrate the basic ideas. Verses or references prepared ahead of time can be attached to mounted pictures.
2. Stories about people: Jacob and Rachel (Genesis 29:10); Abraham's servant and Rebekah (Genesis 24:15-21); David and his soldiers (I Chronicles 11:16-19); Jesus and the Woman of Samaria (John 4:5-15).
3. Stories centering in common needs experiences: thirst, watering sheep, wells. In the Picture Book of Palestine, look up "Water," "Wells," "Feast of Succoth."
4. Informal dramatization of one or more stories, including relevant information in conversations.

DEM:

The eighth day of Succoth is a very special day, we gather at the synagogue a prayer for rain to say. How can there be a harvest-time with ripened fruit and grain. Without the special gift from God? We thank You, God—for rain.

C.C.P.⁶

I. Gifts of Water

Intersperse the three short stories below with appropriate Bible verses, songs, and poems. Use again those selected for the preceding weeks.

In *Thoughts of God for Boys and Girls*, Connecticut Council of Churches.

LEADER:

In different parts of the world the gift of water has brought hope, health, and happiness to many, many people. In France, Africa, and India, for instance, friends from America have worked together with the men and women, boys and girls, in these faraway lands to provide this precious gift. At the same time they have discovered that this way of sharing makes the world a friendlier place, filled with love.

STORIES: "Gifts of Water"

(The first two may be presented by children, either by telling the story in their own words as a narrative, or by assuming the roles of the children in the stories and dramatizing them as personal experiences.)

1. France (Synopsis of story):

In St. Nazaire, France, the gift of water came in two ways. The war had left the city in ruins. Millions of truck loads of rubble were carted out beyond the city to the swamp area, and here was built a community of wooden barracks for families whose homes had been destroyed. It was very hot and dry in summer, because there was no grass and the winds were strong. Gifts from America made it possible to build a wading pool where Claude and Marie and their many friends could cool off on hot days, where they could sail homemade boats, and from which they could get water to mix sand clay for modeling. Another gift of money built a laundromat with washing machines, where mothers could bring their laundry. Mothers were very happy and thankful for this special gift.

2. Africa (Synopsis of story):

In Gbendembu, Baba and Bossey are very excited about what is happening in their little village. A group of American students has been working with their African friends to build a water-storage tank for rain and to lay pipes. One of the Americans, named Leslie, is a friend of Bossey.

In the long dry season, well water is often muddy and scarce in this part of the country. If the dry season lasts too long, rice does not grow and many families do not have enough to eat. Usually the evening meal consists of rice and stew. Baba likes lots of pepper in his stew.

Baba and Bossey are two of the boys who are helping with the tank. With other village children they help carry sand, rocks, and then the concrete. They carry them in pans balanced on their heads.

Bossey lives with his grandmother, since his parents are dead. His home is round, made of mud and with a grass roof. He has always wanted most of all to learn to read and be able to go to school, but could not because he did not have clothes. But now his American friends have given him some clothes and also money to help with school expenses. Bossey has learned to find both Africa and America on the map. He would like to visit this country some day.

Baba is deaf and dumb. Because his family is large (ten brothers and sisters), his round house has one large room in the center and smaller rooms around the sides, as well as a porch. He helps draw water from the well and likes to copy numbers. He can count to ten on his fingers.

Leslie leaves Gbendembu before the tank is quite finished, but the villagers plan to go on with the work. Baba and Bossey promise to go right on helping.

3. India:

"Would you like a drink of cool, fresh water? Let me pump some for you." Ramesh takes a firm hold on the red pump handle and pushes it up and down, up and down, while I fill my water jug.

"See how clear it is, Ramesh—not a bit like what we used to get at the pond, is it?"

"I'll say not. Barpali has changed a lot lately."

The water runs over the top of the jug, across the pump platform, and gives a drink to the banana tree growing close by. I thanked Ramesh, lifted the jug onto my head and started back home, still thinking about how these wonderful changes began.

It happened a few years ago when a Quaker worker, Kermit Whitehead, and his wife, Mary, arrived in Barpali. It had been long journey from their Iowa farm. Here they found people who, like themselves, were farmers. Here too were fathers and mothers who loved their children and wanted them to be strong and healthy.

But most of the boys and girls were not like that at all. They were thin and weak, some were always sick. Many babies died.

"Why?" asked the Whiteheads. Then they set about to find an answer. Soon they discovered that the villagers drank water they scooped up in brass jars from a pond—the same pond in which mothers did the laundry, the same pond that served as a bathtub for people and animals. Even garbage was dumped into it.

"No wonder that water is filled with disease germs!" exclaimed Kermit.

"And it's no wonder that children who drink that water get sick," added Mary, "especially when there is no fresh water at all from October to June."

As the weeks went by, Kermit and Mary visited the villagers in their homes, making friends with family after family. They talked about children, weather, crops, food, and of course wells. The Quakers told about the well on their Iowa farm and its clear, pure water.

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Then one day the leading men of the village gathered for a meeting. They watched and listened as Kermit drew a picture of a well and a pump. "You can have a well like this in your village if you really want one," he said.

The oldest man in the village shook his head, "We never had a well. We do not need one now. Water from the pond is good enough."

"That pump won't work," objected another, pointing to the drawing.

"But how do we know it won't work until we've tried?" said another, and they began to make plans.

"Five carts of sand and five carts of gravel? Yes, we will bring them!"

Several months later came the gala day in Barpali. Old and young crowded around the new well. How they admired the shiny red metal pump with its sturdy wooden handle, low enough for a child to reach!

The oldest man in the village stepped forward. Looking at the pump, he cried out scornfully, "It won't work. I tell you, it won't." Up and down, up and down he pushed the handle. Nothing happened.

"See, just as I told you. A well—it's all foolishness."

"Let's try again," suggested Kermit as he poured a jar of water in the mouth of the pump to prime it.

While the villagers watched and waited, breathless, the old man pushed the handle up and down, up and down, up and down once again. Suddenly a bright stream of water gushed forth.

"It's a miracle!" cried the old man, his eyes filled with tears of joy.

Since that day several years ago, more

and more wells have been built in neighboring villages. If wells could talk, each would be saying, "Look at me. I'm a new well. Here is safe drinking water. Everyone who uses me is saying 'thank you' to the many boys and girls in America whose gifts are responsible for my being here."

SONG: "Partners"

PRAYER, including dedication of gifts, if planned

SONG: "Our beautiful earth"

Story

THE SEVEN KINGDOMS AND THE HIDDEN SPRING*

There was once a large island in a distant ocean, so large it was divided into seven kingdoms, over which reigned seven kings. The island was nearly round, and the boundaries between the kingdoms ran from the seashore toward the center, like spokes of a wheel. On each boundary was a high stone wall.

On every side was blue ocean full of fish. The climate was friendly, with never a storm. Each kingdom had a harbor, into which sailed ships bringing needed supplies. The most precious of these was water, for the island had no water except the salt water of the sea. There were no rivers or lakes; it never rained; the mountains were not high enough for snow. Islanders knew there must be water somewhere, because trees

*From *The Friendly Story Caravan*, by Anna Pettit Broomell. J. B. Lippincott, publisher. Adapted and used by permission.

and shrubs grew, but no one had ever seen any; no well had been deep enough to find it. There never was really enough good water.

There was a legend that long ago water, enough for all, did flow under the island and out through a great spring, but that at some time the spring had become filled up or lost. Each of the seven kingdoms hoped to find the hidden spring, and every month wise men went to study the problem. Whenever an idea was suggested, no time or money was lost in carrying it out. For many long years, there were no results at all.

To make it even worse, everyone was jealous of everyone else. They tried to keep their own plans secret, but spy on others. Kings built stronger walls along their boundaries and set more guards. Sometimes there were arguments and threats, even battles and a prolonged war. It was all very sad indeed.

After many years a young boy, Philoxenus who was living in one of the kingdoms, decided he would see what he could do about water. First he researched everything he could find about it. Then he set out to visit the other six kingdoms to learn what the others knew. His friends warned him that such a journey was dangerous, but Philoxenus went anyway and made friends everywhere because he was so friendly.

When he got back, he reported to the King. "People of all the kingdoms are very much alike really; they all need water but no one knows how to get it."

"You must not talk like that or you may be sent to prison," warned the King.

But Philoxenus did not give up. He was sure there was a spring of water somewhere. He continued to study the long-ago days of his kingdom. Then one day he went to the wise philosopher who kept the oldest and most precious of ancient books.

"May I read in the Great Book?" asked Philoxenus, explaining why.

"Very well," said the old man. "You must read only one page a day for six days; on the seventh day return to me."

Philoxenus read the first page, on seven words: "What one cannot, two can do." He thought of what he had found.

The second day he turned a leaf in the Great Book and read: "What two can not, three can do." For the six days he continued. Philoxenus went back to the wise philosopher. "I think I understand," he said. "I am going to tell the King and ask him to call the other six kings to gather."

"That is all the good it will do! Before you speak, go back and read the seventh page."

"One for all, and all for each," read Philoxenus. Then he went back to the King. "To find the spring, the seven kingdoms must work together, and when it is found they must be ready to share it with one another. The spring was lost in the first place because the kingdom did not follow the teaching of the Great Book."

So the King called his counselors together to hear the proposition. At first they were angry, but finally they consented to call a meeting. The other six kings were told and they all consented to it.

"We have always supposed," suggested Philoxenus, who had been chosen a leader, "that the most likely place for the spring is in the center of the island. There is where all our kingdoms join and our walls come together. Let us break

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ay the walls at the place where they
it and look for the spring." With picks and crowbars, hammers and wedges, the workmen from all the kingdoms began their work. After a while there was a hole in each wall, and then the workmen looked through the holes at each other they were surprised to discover how much alike they all were. The foundations had to be dug up too, so each kingdom brought blasting powder, drilled holes deep in the earth, lighted the fuses and waited for explosion. When the noise finally died down, there was a great shout, "Look!"

Here in the midst of the wreckage rose high into the air a column of water, glistening in the sunlight, and gurgling and splashing with joy in its freedom from its long imprisonment. People filled cups or palms of their hands, upturned hats or whatever they had. It was noticed at once that the spring came exactly from the center of the land—not more in one kingdom than another. But it did not overflow from the spring and run down, as everyone expected.

"The water must go somewhere," thought Philoxenus. "It cannot stand still. It must then be flowing where we cannot see it." We must blast away even more of the

wall," he explained to the kings and then to the workmen, and this was done. Then, as soon as they got near to the bottom of the first wall, there was heard a great rushing sound. Quickly the rock and mortar were cleared away, and there was a deep channel underneath, disappearing beneath the end of the wall which remained. Channels were discovered under each wall.

"What does it mean?" said the kings to Philoxenus. "How has the water found passage exactly under our seven walls?"

"I will tell you what it means," said the boy. "It means that long ago the boundaries between the seven kingdoms were seven beautiful streams. As the kings tried to fortify their lands, they built greater and greater walls—at first by the side of the stream, then over it, until at last the channel was covered altogether. In time no one was left who even remembered it was there."

So all the walls were taken down, and there came a day when each of the seven streams flowed all the way to the sea under the open sky, with water freely in the reach of everyone. In time, too, Philoxenus became the "keeper of the Great Book," and when he died a statue was made of him. Carved on the base of the statue were the words, "One for all, and all for each."

Junior Department

by Gertrude Ann PRIESTER*

or the Leader of Worship

Juniors know a high standard when they see one. They appreciate doing things with the best of one's abilities. And they have the determination which enables them to attack a difficult problem and come up with a good solution more often than not. But this happens only if a standard is logical, the job worth doing, and the problem one which is soluble.

In the church school, we are apt to leave out one vital and absolutely necessary element in all our teaching: the fact that God can help us in our daily struggles. We teach the boundless love of God in the face of our own unworthiness; we study the teachings of Jesus and learn of a standard that is far higher than it is humanly possible for us to set; we consider our own behavior in the light of Jesus' teachings regarding right and wrong; and there we stop.

Now the junior understands this kind of teaching. He grasps in a new way the differences between right and wrong in the light of Jesus' standards of judgment. Junior realizes the need for learning to make right choices. And he wants to experience the security of the kind of love that God is. But the question the junior asks is, "Where do I get what it takes to do what I know I ought to do?" Boys and girls need special help in

THEME FOR JUNE:
God with us

understanding how God helps them, and how the Holy Spirit is at work in the life of the Church, guiding, helping, and leading. The juniors need to come to a deeper understanding of Jesus as their friend and of God as the source of power through prayer. With the help of their Bible, as it tells them of God's will for his people, and of the loving concern of Christian friends, juniors can begin to be equipped with what it takes to be a follower of the Christ.

"Lo, I am with you always, even to the end of the age."

Resource Suggestions

The *World at One in Prayer*¹ has been mentioned previously as an excellent resource. If you have not yet secured a copy of this collection of prayers from many lands, try to do so now. Your juniors could have an exciting time reading through the prayers, noting the different people from different lands who wrote them, and studying them to see how other people express the same ideas as we do, only in very different ways. This might encourage the juniors to write some prayers of their own, using their natural forms of expression instead of the words so often spoken for them by an adult.

Try to have on hand for the use of the juniors, as a resource book on the story of the church, such as *I Will Build My Church* by Amy Lillie.² If there is a simply written story of the beginnings of your own denomination, try to provide copies for the juniors to read as they plan the worship services this month.

The fourth service printed below suggests the use of paper-bag puppets as the juniors tell of times when they were helped to do right. You may wish to substitute some other device for the puppets. Look through *Here's How and When* by Armilda Keiser,³ to find other ways of helping the juniors feel free to tell about themselves without becoming too self-conscious about it. If you wish help in stimulating and guiding creative drama, you will find *Let's Play a Story*, by Elizabeth Allstrom,⁴ very helpful.

Collect all the information you can find that will be helpful and interesting to the juniors as they prepare to tell briefly the story of the beginnings of their own local church. Be sure to include any pictures of the first building, or of other places where the congregation had to meet. If you ask the minister or an older church member to come as guest speaker, be sure to clear the time with him and be very specific about the kind of things the juniors would like to know. It would be helpful if the worship committee, or a few of the boys and girls who are especially interested in such a project, wrote down some questions they would like to have the guest speaker answer. These could be given to the speaker beforehand and be useful to him in preparing his talk.

1. Pentecost

ADVANCE PREPARATION:

Plan with several of the juniors a simple dramatization of the story of the Holy Spirit coming to the apostles at Pentecost, such as the one suggested here. The class could write its own dramatization by studying together the story as told in Acts 2, and then choosing some characters through whom to tell the main part of the story. Scene I below, written by a group of juniors during a study of the early Church, indicates the way the boys and girls might express themselves. Not grace of phrasing but comprehension of the experience is the goal here.

The Service

PRELUD: "Come, thou almighty King"

CALL TO WORSHIP: "Jesus Christ is risen! He is risen as he said."

HYMN: "Come, thou almighty King"

DRAMATIZATION: "When the Spirit Came"

Introduce the story by saying that the action took place in the early days after Jesus had gone away from the apostles, following the resurrection. Name the characters you are including in your presentation. Mention that the story is taken from the second chapter of the Book of Acts in the New Testament.

SCENE I: A group of people gathered in a home are meeting for supper in an upper room. Be sure to include Mary, the mother of Jesus, as well as the apostles.

¹ *The World at One in Prayer*, edited by Daniel Fleming. Published by Harper and Brothers.

² Westminster Press.

³ Friendship Press.

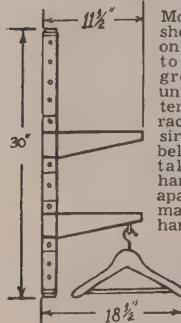


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Apostle (to Peter and John as they arrive at the door): Peace be with you, Peter and John. Come, take off your sandals and wash the dust off your weary feet.

Peter: I can never forget how the Master bathed our feet when we met together for the last supper we all ate with him. When he knelt before me, I was so ashamed I didn't know what to do. There was our Lord, washing my feet.

John: I know. We were all trying to think of ways to get ahead of everyone else, to get the place of honor. And then there was Jesus, serving us just as though he was the least important of us all.

Mary Magdalene: Well, I'll never forget being in the garden on that first day of the week and meeting my Lord, risen just as he had said.

John: We could hardly believe your story that day. But later on, in the evening, when we heard him greet us just as he had done so many times before, then we knew for sure that he was really here among us. I'll never forget that as long as I live.

(Everyone sits quietly for a short time, remembering Jesus.)

Apostle: He promised he would be with us to the end of the world. None of us will ever forget that.

Mary, the mother of Jesus: Yes, he promised to be with us always.

Peter: Listen while I read to you from the Prophet Isaiah.

(Reads from a scroll Isaiah 61:1 or Luke 4:18, 19.)

SCENE II: Later. The disciples and friends of Jesus are gathered to celebrate the Day of Pentecost. Guide your juniors in writing the story in dialogue form to give them an opportunity to express their understanding of how the disciples felt and what it means to have the power of the Holy Spirit fill one with joy and "fire."

The disciples and friends are planning how they will go soon to the Temple to celebrate the Feast of Pentecost. They are not afraid now, for they know Jesus is with them, as he had promised. But they do not know how to go about preaching and making disciples as he told them to do. Would people listen to them? Where should they preach? What should they say?

Suddenly a great wind seems to fill the place, and they are filled with a feeling of power and joy. They feel as if a fire has been kindled within them. They begin to talk excitedly, attracting the attention of people outside.

Peter speaks to the people outside somewhat like this: "Some of you know about the work that was done by Jesus of Nazareth. This Jesus was put to death, and some of you know about that. But he did not stay in the tomb. God raised him from the dead and gave him a place of honor and power in his kingdom. And now God has sent us his Holy Spirit, that we who are his disciples may tell people everywhere that Jesus is Lord and he is the Christ."

The leader might add, "And that day over three thousand men and women heard and believed the good news of Jesus. From then on, the apostles began to preach and teach throughout Jerusalem. They were not afraid. The Spirit of the Living Christ was with them."

HYMN: "When morning gilds the skies"

PRAYER: Say a brief prayer of thanks for the Church and for the power which

is given to those who would proclaim the good news of Jesus to the ends of the world.

SERVICE OF OFFERING

CLOSING HYMN AND BENEDICTION

2. The Great Awakening

PRELUDE: "The church's one foundation
CALL TO WORSHIP: Psalm 122:1

HYMN: A familiar hymn about the church, chosen from your own hymnal

STORY: "A Fire Within"

Ever since the days when the apostles were filled with the power that made them feel as though they were "on fire" about the good news of Jesus, and had to tell other people about it, men and women of the Church have felt the same way. When this power, or "fire," or Holy Spirit, is at work in people, they are able to pass along to others their belief that the story of Jesus Christ is the most important thing in all the world.

Once there were two brothers living in England, John and Charles Wesley who were filled with this wonderful feeling that God's Spirit was with them urging them on to tell how Jesus Christ was God's gift of love to all men. The Church in their time did not welcome the kind of preaching these young men were doing, so the Wesleys decided to tell their message to the poor and needy, where they could find men and women who would listen. Sometimes mobs broke up their meetings, threatening the lives of the preachers. But they kept on telling their story and trained other men to help them. Soon their movement, which was called "Methodism," was brought to America.

People here had grown careless and cold in their religious life, but about this time they began to have a new interest in religion. Preachers on fire with the Holy Spirit stirred the people up to a new kind of wide-awake thinking about their sins. People began to go to church every day of the week. Outdoor prayer meetings were held in many places, and men and women who had forgotten that Jesus taught a new way of life found themselves "on fire" to live his way. This movement was called The Great Awakening because it seemed that people had suddenly wakened up to the true meaning of the new life which followers of Jesus must live.

The power of the Holy Spirit is at work in the Church today just as it was during the Great Awakening and as it was during the apostles at the time of Pentecost.

HYMN: "Faith of our fathers"

PRAYER: Choose several brief prayers from *The World at One in Prayer* especially some which express the fact of the Spirit working in and through the people, to enable them to follow Jesus' way of love.

3. Our Church

ADVANCE PREPARATION:

Ask your minister or one of the older members of your church to tell the group about the beginning of your own church. Plan with the speaker to make sure that his talk will not take too long and that it will contain information of interest to junior boys and girls. Questions listed in the service printed below indicate what might be included in such a talk.

your church is a new one, still in process of being built, or if you have recently added a new section to the church building, ask your juniors to look over the new construction and be ready to report on when it will be ready for and why it was built, or tell something about the present use of any completed units. As a result of this study, you might like to take the whole department, or perhaps just the older classes, on an inspection tour of the new work done.

If you prefer to have the juniors themselves make this report on the history of your church, help them to make use of resource material you have gathered in the church files, from the minister, from older church members. Use as many pictures as you can find, displaying them about your room when the juniors longer need them for their research. Print one such picture for use on your church table today.

Service

PRELUDE: "Faith of our fathers"

CALL TO WORSHIP: Psalm 122:1. This may be sung by the group if it was set to music earlier this year.

PICTURE: Acts 18:1-11, the story of the beginning of the church in Corinth. Change the first verse to read, "After this Paul . . ."

REPORT: Your guest speaker or the juniors themselves will report to the group their findings about the beginnings of your church. If the speaker is not one of the group, be sure to introduce him to the juniors. Include in this report such facts

When the church was started and where it first met as a congregation. The names of some of the people who founded a new church.

If there were churches in the neighborhood, why people wanted to start a new church.

Other interesting historical facts, especially those related to any member of a junior's family.

Close the report by having juniors tell what any present building or remodeling projects in which the church is now or has recently been engaged.

AYER: Written by the juniors, giving thanks for their church, or lead the group in a prayer in which you name some of the reasons why you are thankful for having your own church.

HYMN: "The church's one foundation" or some other familiar hymn about the church.

God With Us

ADVANCE PREPARATION:

The following service suggests tableaux out persons to whom power through the Holy Spirit was given, enabling them to work for the spreading of the gospel in their own time and place. Wherever possible, substitute other examples from the current lessons your juniors are studying. If you have a copy of *I Will Build My Church*, choose from it examples of how the Holy Spirit came to the founders of some of the main branches of Protestantism, including your own. If this book does not tell about your church's beginnings, you may get this information from your own denominational materials.

The Service

PRELUDE: "Faith of our fathers"

CALL TO WORSHIP: Psalm 119:18

TABLEAUX:

Introduce these by reminding the juniors that they have been thinking about how the Holy Spirit came to the apostles at Pentecost, to the preachers in other lands and in America, and to their own church leaders. The following scenes will remind them of some other people who were filled with the Holy Spirit, and thereby given power to do great things in the service of Christ.

(Characters should take their places quietly as your pianist plays softly. When they are in place, the narrator identifies the scene. Then the reader begins to read the Scripture passage.)

SCENE I: Paul's conversion

Narrator: This is a scene on the road to Damascus, where Paul is going for the purpose of continuing his persecution of

the Christians. He has just seen a light from heaven and heard a voice speak. He has fallen to the ground, and the officers of the Temple are standing about in amazement.

Reader: Acts 9:3-7. Conclude with, "After the Holy Spirit filled Paul with a new kind of fire, he went about boldly preaching in the name Jesus Christ."

SCENE II: A scene from *I Will Build My Church* or a similar resource book, illustrating an incident in the life of one of the church leaders in the early history of your own denomination or another church in our own country.

Narrator: Have juniors make up their own description of the scene chosen.

Reader: Acts 12:24

SCENE III: From the story of the beginning of your local church, showing the power to work together to have a church where people can worship God and tell forth his love.

Narrator: Have juniors make up their own description of the scene, being sure to identify the characters as early members of your church.

Reader: Acts 13:49; 17:26-28.

HYMN: "Faith of our fathers"

REPORTS:

Ask juniors to tell of times when they felt that they were being helped to do right; when it was hard to make a right decision or hard to follow it through. Have them use the stick puppets made earlier or some paper-bag puppets, as characters through whom they can speak more freely.

able for service as well as comfortable

In order to prepare for this great event many brilliant scientists and technicians need to work patiently and monotonously, with infinite caution and pains make the launching successfully.

(Now explain that on a designated Sunday of the month the junior highs have been asked to help plan, prepare and lead the morning service. Have them discuss the importance of this assignment in terms of the above introduction.)

The atomic scientist feels that a successful flight into outer space is of such importance that he works patiently day after day to make this event possible. How important is it that Christian people should worship God—really worship him together—in a service of reverence and order and beauty? Why is it important?

(Let the group discuss Christian worship and what it really means.)

We worship God because God wants us to worship him. In worship we give our love and obedience to him who made all things, everything that exists anywhere in the world or beyond it, and who came to us personally as Jesus Christ to show us his love and forgiveness, to do for us, and to be with us always. Our worship is our joyous response as God's people to what he has done for us.

(Help the young people understand that to come together in worship is the highest possible privilege for Christian people. Since this is so, it is important that we prepare carefully for the worship service.)

How important is worship in our church? Usually we enter the church each Sunday a few minutes before eleven o'clock and sit down to worship. What goes into the preparation for that one hour?

(Let the junior highs suggest the ideas of what must be done to get ready for a church service and list their suggestions on the chalkboard. Be sure to include:

1. Sermon—planned and studied, perhaps over a period of time.

2. Music—an anthem by the choir rehearsed over a period of weeks.

3. Training of the ushers.

4. Cleaning the church during the week—the sexton's job.

5. Flowers to make the church more beautiful—the work of the flower committee.)

After the minister, choir, ushers, sexton, and flower committee have made their preparations, God's people enter the church to worship—to renew their vow of loyalty to God and to hear his word. As worshipers, have they any responsibility to the church?

(Discuss the importance of participating in this service with reverence and understanding.)

The very heart of worship is to praise and glorify God. Often the choir sing an introit, or a short anthem of praise, at the beginning of the service. The word "hallelujah" expresses this idea of praising God.

(Have the entire group read through the words of the introit written on the chalkboard. Then have the small group of boys and girls who have been rehearsing this during the week sing it as the others listen. Let them all practice it together.)

SCRIPTURE: I Chronicles 16:23-34

HYMN: "Blessing and honor" or "Praise ye the Lord, the Creator, the King of creation"

Junior High Department

by Mary Louise JARDEN*
and Virginia CHEESMAN*

THEME FOR JUNE:

We worship together

To the Leader

During this year—since last October—we have been considering in some detail the various aspects of Christian corporate worship. It may be possible in June to bring these services to a culmination by having the junior highs take a responsible part in one of the Sunday-morning worship services of the church congregation. This might be on some day of special importance for the church school, such as Children's Day, Education Day, Promotion Day, Family Day, or whatever the custom is in your church. We have given below suggestions for planning, preparing for, and carrying through such a service, if it is possible.

The resources under service number 4 are different. Since they deal with the place of a church in a community, they may be used either on the first Sunday, as a continuation of the May studies on the Church, or on the last Sunday of the month, whichever day is best.

Any plans for youth participation in the church worship service will have to be made in close cooperation with the minister. If it is not possible for a Sunday-morning service to be used in this way—though this is becoming a frequent practice—it may be done at an evening or special vesper service. The details of the service will need to be carefully worked out and rehearsed ahead of time. The suggestions below are to be considered merely as a guide, to be adapted to your own church's order of service.

We are concerned that our young people understand:

1. That in worship we respond to what God has done for us in Jesus Christ.
2. That in worship we give our allegiance to him as his people.
3. That corporate worship to be truly

worship, must be done with reverence, and that this usually means it must be done with dignity in a well-ordered service. The act of worshiping together demands our very best, both in patient practice and preparation and in reverent performance.

1. Why Do We Plan for Worship

PREPARATION:

The music leader of your department will need to practice ahead of time with a group of junior highs an introit which may be used at the opening of the service. Or, if you have a children's or youth choir in which some of your members are enrolled, the choir director might be asked to prepare the number with this group. If the whole department is to sing the introit, the words may be written on the chalkboard.

The Service

PRELUDE: Chosen introit

HYMN: "The God of Abram praise"

PRESENTATION: "Plan for Congregational Worship Service" (Led by the adult leader, but involving responses from the group.)

How excited we have become over the study of the atom! All over the world atomic scientists are discovering hundreds of uses for atomic energy in industry, medicine, and agriculture. We are planning flights into outer space.

Just a short time ago there flashed over the radio, and then appeared in the papers, the fact that the United States Government had placed an order with an aircraft company in St. Louis for the nation's first space vehicle to carry a man into orbit around the earth. A capsule is to be designed to carry a human passenger through the atmosphere into orbital flight and back to earth again. Scientifically trained men will spend the next months planning how to cope with this tremendous undertaking—determining exactly how large the vehicle will be; how much pressure will be necessary inside the chamber; what instruments will be used to make the journey profit-

*Miss Jarden is Assistant Editor of Youth Curriculum, Board of Christian Education of the United Presbyterian Church in the U.S.A., Philadelphia. Miss Cheesman is Instructor in Junior Choir Methods at Westminster Choir College and Director of Music at the Mount Airy Presbyterian Church, Philadelphia.

SING PRAYER:
Our Father, we praise thy holy name.
Come to worship thee and adore thee.
Help us so to live that others seeing us
will know that we are members of
Christ's kingdom and that we seek always
to glorify and serve our Lord
Amen.

We Plan and Practice for Worship

PRACTION:

Select two junior highs to read the Scripture passage to be used this week also in the public service of worship. It is time to rehearse with them the following Scripture reading:

First reader (standing on the lectern in the chancel): I Chronicles 23:27

Second reader (standing on the pulpit in the chancel): I Chronicles 28:33

Both together: I Chronicles 16:34

Before the service, write the following on the chalkboard as a guide for planning the public service of worship:

WE WORSHIP GOD

We praise God.

We pray for forgiveness.

We give our gifts.

We listen to his Word.

We go forth to serve.

Service

PRELUDE: Introit that has been learned

HYMN: "O worship the King"

SCRIPTURE: I Chronicles 16:23-34 (as assigned above)

DISCUSSION AND PLANNING:

Begin by recalling last week's discussion about the importance of careful planning, practice, and performance in preparing a morning church service. Then today we will continue to make preparation for next Sunday.

Ask: "What is Christian worship for?" From last week's discussion and from year's study on worship the young people should know by now that the purpose of worship is: (1) to praise and thank God, (2) to acknowledge his Lordship, and (3) to give ourselves in devotion and obedience to him. Refer to the headings on the chalkboard in this discussion.

Let the group recall some of the parts of worship in church. Write down their suggestions:

Opening sentences—Introit

Hymn of praise

Prayer of confession

Scripture

Sermon

Offering

Benediction

To refresh his mind, the leader should refer to "Worship Resources for the Junior High Department" in the September 1958 issue of the International Journal.

Guide the boys and girls in planning the public service of worship, using the outline on the chalkboard. Let them suggest how they would use the parts of worship that have already been prepared, such as the introit, Scripture reading, and familiar hymns. (See next week's Order of Service for help in this planning.) It would be well to stay as close

as possible to the regular order of morning worship of your church.

If possible, ask the minister to be present on this Sunday to help the junior highs plan. Perhaps he could also say something about the sermon he will give next week; this would prepare them for attentive listening at sermon time.

CLOSING HYMN: "Rise up, o men of God"

PRAYER:

O thou ruler of all the earth and of all mankind, we praise thy holy name. Help us so to live that we may put others before ourselves, honesty before our reputation, and our worship of thee before all else. In Jesus' name we pray. Amen.

3. A Public Service of Worship

PREPARATION:

During the week preceding this service, the minister, with the leaders and those who have been selected to read the Scripture, should "work through" the service in the church to be sure that each part flows smoothly and that all the parts weave into each other. Leaders should sit in the chancel with the minister.

Have the two Scripture readers—one from the lectern side and the other from the pulpit side—practice their reading. Let the ushers also practice their duties—coming down the aisle together, seating people and distributing bulletins, and taking the offering.

The choir should rehearse the introit and also any special music.

AN ORDER OF SERVICE:

PRELUDE: "Lord Jesus Christ, be present now" and "I call to thee, Lord Jesus Christ," both by Bach.

PROCESSIONAL HYMN: "Joyful, joyful, we adore thee"

OPENING SENTENCES: (Spoken by a junior high with a strong, clear voice)

"Holy, holy, holy Lord God of hosts Heaven and earth are full of thy glory."

Glory be to thee, O Lord most high."

INTROIT

INVOCATION

SCRIPTURE: (Read by two readers from the junior high group) I Chronicles 16: 23-34

GLORIA

SPECIAL ANTHEM: Sung by the choir, possibly a children's choir. Suggestions are:

"An Awakening," by Robson (H. N. Gray, publisher)

"Jesus, Blest Redeemer," by Grieg-Black (H. N. Gray)

"O Lord Most Holy," Franck (G. Schirmer)

PRAYER (PASTORAL)

OFFERING AND RESPONSE: (The one to which the congregation is accustomed)

SCRIPTURE: (Read by a girl) John 15:1

HYMN: "Spirit of God, descend upon my heart"

SERMON: (To be given by the minister)

HYMN: "Rise up, O men of God"

BENEDICTION

POSTLUDE: "Now thank we all our God," by Karg-Elert

4. A School That Became a Church

HYMN: "All glory, laud, and honor"

STORY:

A SCHOOL THAT BECAME A CHURCH

Can you imagine your room at school as a church? That's the room where you sit around on the desks in the morning and talk about baseball if you're a boy, or about boys if you're a girl. It's the room with candy wrappers in the desks and chewing gum under them. If you get there early before it's been erased, you'll see that someone scribbled "so-and-so loves so-and-so" on the blackboard after the teacher went home. This place a church? Hardly! And yet, it's possible. It even happened in a place called Cage Green, in England. It happened because of a great many people. Here is the story:

The particular schoolroom which became a church was the whole school,

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about the size of your garage. It was a small town school in England, owned and run by one old woman. When she felt that she was getting too old to teach any more, she decided to pay a visit to the minister of the only church in town.

"I would like to give my school to your church," she said. The minister thought this a fine idea. "However," she added, "although I can give you the school, I can't give you the land on which it is built, because I don't own it."

"What?" the minister exclaimed.

"And," she continued, "the people who do own the land want to use it for something else."

"Well," thought the minister, "what a funny gift: a building without a place to put it."

Indeed, he was quite perplexed as to how this little school could be made into a church, until he thought of some people living near a town called Cage Green. They were workers from London who had just moved out to great barracks of a housing development. Hardly any of them had cars; motorcycles perhaps, but one can hardly take the whole family

to church on a motorcycle, so they rarely came to his church. It was possible now for him to see that the church should come to them. Yes, he decided, he would set the schoolhouse down in the middle of Cage Green so that it might become a church.

The next problem facing the minister was how to move the school. I would be surprised if any of you could guess what he did: He wrote to the World Council of Churches, asking if he could have a work camp at his church during the next summer to move the schoolhouse to Cage Green.

The Council of Churches decided to sponsor an International Work Camp for the Cage Green project. By the time June arrived, young people from all over the world came to the work camp—from Egypt, Lebanon, Norway, Germany, Africa, and America—and were given the assignment to take the school apart and transport it, truckload by truckload, to Cage Green.

None of these young people came to earn money. They came to work together as young people of all nations, to show friendship for the people in this town by working with and for them. They worked very hard, though most of them were students and not used to having aching backs and blisters on their hands. Through working with young people from many different countries, they got to know each other well. They talked about their own homes and their own churches.

Once a boy from Egypt said to an American boy working with him, "Have you ever thought you might be killed or have your house burnt down because you were a Christian?" Some of the workers from other countries asked, "Why do Americans have such big cars when other people in the world are starving?" The American boy couldn't answer them. But despite their differences, the work which they were doing made them feel very close.

When the schoolhouse was finally erected on Cage Green, and they were sure it was safe for people to step in-

side it, they invited the people of the housing development to a dedication service. They came eagerly, crowding into the small building. "Is this real a church for us?" the children were asking. They didn't see it as a school anymore. The building had indeed been changed: in one way by the hard and devoted labor of Christians from many different nations and denominations who wanted the people of Cage Green to have a church, and in another way by the desire of the people now in it that this might be a place where they could unite to worship God.

FREDERICKA BERG

SCRIPTURE: Psalm 96

HYMN: "All people that on earth dwell"

PRAYER FOR CONSECRATION:

Almighty God, who hast made things for man, and man for thy glory; sanctify our body and soul, our thoughts and our intentions, our words and actions, that whatsoever we shall think, speak or do, may by us be designed the glorification of thy name, and by thy blessing, it may be effectual and successful in the work of God, according as we can be capable. Lord, turn necessities into virtues, the works of nature into works of grace, by making them orderly, regular, and temperate, subordinate and profitable to ends beyond their own proper efficacy; and let no pride or self-seeking, no impure motive or unworthy purpose, no little ends and low imaginations stain our spirit and unhallow any of our words and actions. But let our bodies be a servant to our spirit, and both body and spirit servants of Jesus Christ, thine doing all things for thy glory hereafter may be partakers of thy glory hereafter through Jesus Christ. Amen.

—THOMAS A KEMP

From *Prayers of the Middle Ages*, edited by J. Manning Potts. The Upper Room, Nashville, Tennessee, 1954.

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by Betty Jane and J. Martin BAILEY*

or the Worship Committee:

Drama has been one of the elements of worship from very early times. In the Jewish temple, the rituals of sacrifice held the worshipers in awe; Isaiah's conversion experience (Isaiah 6) was lofty pageantry; in David's time, women danced before the Ark of the Covenant; and the Roman Catholic Mass is a dramatic recital of the death of Christ.

For years Protestants have relegated dramatic presentations to special occasions, such as Children's Day, Christmas, and Easter. However, the various forms of drama are appropriate in any worship service, provided they add to the feeling of worship. Their purpose should never be to entertain, any more than the sermon or sermonette. Incidents from plays, or even complete one-act dramas, choral readings, and the like can intensify the worshipper's feeling of closeness to God and His purpose.

In the resources which follow, these types of dramatic materials are provided:

- 1) A dialogue. The Lord's Prayer is explained phrase by phrase, using the technique of interrupted prayer and conversation. The dialogue, therefore, takes the place of a meditation or sermonette.

- 2) A dramatic story. The incident from the life of Bible translator John Wycliff ends itself to being read or told dramatically.

- 3) A choral reading of Scripture. A reading of selected Scripture passages helps to bring a sense of group participation and the meaning of the passage for all members of the group. The Psalms in particular lend themselves to choral reading.

- 4) A choric prayer. The prayer of St. Francis, arranged for voice choir, is reminiscent of the antiphonal psalms and prayers of ancient liturgy. It also gives all present a sense of joining in the prayer.

Other dramatic opportunities include cuttings from plays, the use of movies or film clips, slides, filmstrips, and recordings of dramatic material.

These materials can be an effective part of worship if the persons participating take their parts in a spirit of prayer and worship. Dramatic materials should be evaluated to determine which of the elements they replace, and should then be carefully integrated into the worship program.

*Mrs. Bailey is part-time field worker for the Board of Christian Education and Publication, Evangelical and Reformed Church. Mr. Bailey is Business Manager for the Journal.

THEME FOR JUNE: Worship through drama

Resources to choose from for all Sundays:

OFFERING SENTENCES AND PRAYERS:

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men." (Colossians 3:23, KJ).

"We could give thee nothing, O thou great Giver of every good and perfect gift, if thou hadst not first given it to us. Grant us grace so to do with what for the moment is ours, that we may please thee with what is eternally thine. Amen."

BENEDICTIONS:

"May the peace of God rule in your hearts, and the word of Christ dwell in you richly in all wisdom. Amen."

Romans 15: 5-6.

II Corinthians 13: 14.

Numbers 6: 24-26.

1. "A Channel of God's Peace"

OPENING SENTENCE: Micah 4: 3

SUGGESTED HYMNS:

"O God of love, O King of peace"

"God the omnipotent"

"We thank thee, Lord, thy paths of service lead"

"These things shall be: a loftier race"

SCRIPTURE: Ephesians 6:10-20

PRAYER:

"O God, the Father of all mankind, we beseech thee to inspire us with such love, truth, and equity, that in all our dealings one with another we may show forth our brotherhood in thee; for the sake of Jesus Christ our Lord. Amen."

MEDITATION: "Everyman's Saint"

Probably no Christian since Bible times has been more universally loved than St. Francis of Assisi. Even the most non-liturgical Protestants find his name easy to utter.

One reason this man is everyone's saint is that he lived in great simplicity. Born to a wealthy merchant family, Francis was a typical boy. The encyclopedias charitably record that "he was the recognized leader of the young men in town in their revels."

But God called the Italian youth to serve the poor and the lepers. With Christlike love he gave all that he had to feed and clothe the hungry and naked.

He loved all of life, from his "brother Sun" and "sister Moon" to the birds, to whom he is said to have preached. But Francis of Assisi is perhaps best known

*From *The Book of Common Order of the United Church of Canada*, used by permission of The Ryerson Press.

to us for his prayer, "Lord, make me a channel of thy peace."

PRAYER OF ST. FRANCIS OF ASSISI

(This prayer is arranged for a choric speech choir, divided into three groups with varying voice pitches. Group 1 has the highest voices and Group 3 the lowest. The entire group will find it helpful to discuss the text line by line until everyone has a general understanding of the prayer and its meaning. The reading and speaking of it will then follow more naturally.)

(In the first part of this prayer, Group 2 should speak rather softly, as a sort of background. They should pick up their rhythm from Group 1, being careful to speak immediately after Group 1. Group 3 should come in before Group 2 has completely finished. Experiment will lead to the best timing of voices.)

All: Lord, make me a channel of thy peace.

1: That where there is hatred—

2: (*no hatred, no hatred, no hatred*)

3: I may bring love.

1: That where there is wrong—

2: (*no wrong, no wrong, no wrong*)

3: I may bring the spirit of forgiveness.

1: That where there is discord—

2: (*no discord, no discord, no discord*)

3: I may bring harmony.

1: That where there is error—

2: (*no error, no error, no error*)

3: I may bring truth.

1: That where there is doubt—

2: (*no doubt, no doubt, no doubt*)

3: I may bring faith.

1: That where there is despair—

3: I may bring hope.

1: That where there are shadows—

2: (*no shadows, no shadows, no shadows*)

3: I may bring light.

1: Lord, grant that I may seek rather to comfort, than to be comforted.

2 and 3: To understand, than to be understood.

All: To love, than to be loved.

All: Lord, make me a channel of thy peace!

Arranged by BARBARA FUCHS*

2. "The Book for Everyone"

CALL TO WORSHIP: Psalm 119: 11-12

HYMNS:

"O Word of God incarnate"

"Book of books, our people's strength"

"Break thou the bread of life"

"Life of ages, richly poured"

"Father of mercies, in thy word"

"Faith of our fathers"

SCRIPTURE: II Kings 22: 3-13

PRAYER:

O Lord, thy Word is before us. Give us a meek, reverent, and teachable mind while we read and study it. Open to us its sacred truths, and enable us to receive it, not as the word of men, but as the Word of God, that lives and abides for ever. Be thou, O blessed Spirit, our teacher. Enlighten our minds and prepare our hearts. Shine, O Lord, upon thine own sacred page, and make it clear to us. What we see not, show us; and where we are wrong, correct us. Bring home some portion to our soul and thus make us wise

*Used by permission of the arranger.

unto salvation; through Jesus Christ our Savior. Amen."

—ASHTON OXENDEN, Bishop of Montreal, 1808

MEDITATION: "Everyman's Book"

His name was Dr. John Wycliff, but they called him anything but that. They called him "Doctor Wicked-Believe," "Lying Glutton," "Devil's Instrument"—in fact a whole dictionary of bold and ribald names. They hauled him into court off and on for ten years. They chased his friends out of the country, and hanged and quartered some of his followers.

When his physicians announced that he was going to die, his enemies sent a delegation of friars and a doctor of divinity who cheerfully threatened him with hell if he did not recant. He got so angry, he recovered and lived another six years.

Twenty-four years after his death they searched homes and schools for his books and tracts, which they burned publicly by the bushel basketful. Forty-four years after his burial they dug up his bones, burned them, and threw them into the river as a public spectacle "to the damnation and destruction of his memory." Was he a criminal, a fiend, a murderer of little children? No, his "crime" was daring to translate the Word of God into English.

John Wycliff made the church authorities—from the Pope down to the friars, and many of the aristocracy as well—his enemies, because he wanted to change things. He had a passionate belief that the church, in departing from the authority of the Bible, was far from Christian in practice. As a teacher of theology at Oxford, he knew his Bible; and as a priest of the church in Lutterford, he knew his people. He believed that if the common people knew what was in the Bible, their lives would be enriched. With the Bible's revelation of God in their hearts and minds, they could then judge for themselves the Pope's edicts and the friars' behavior. But to suggest that people think for themselves on religious matters was heresy. It was the clergy's job to tell the people what to think.

Great obstacles stood in the way of this brave man's theory. One was that the Bible did not exist in English. When read in the churches, if at all, it was read in Latin which nobody understood. The second obstacle was that the serfs and peasants of England were illiterate. Even if the Bible had existed in English, the majority of the people would not have been able to read it.

To overcome that first obstacle, Wycliff, in 1379, gathered about him a group of Oxford scholars like Dr. John Purvey and rebellious priests like Nicholas de Herford. Together they started the translation of the Latin Vulgate into English.

In order to circulate knowledge of the Book among the nonreading public, Wycliff formed a group called "poor priests." The art of the period depicts the poor priest as dressed in a coarse brown robe, wearing a broad-brimmed hat and sandals, and carrying a Bible and a walking staff. They traveled from door to door across rural England, spreading Bible truths. They read the Bible aloud, and

the English peasants eagerly memorized great portions of it.

By 1415 England was in a terrible state of religious and political upheaval. So much of this confusion was laid at the door of the Bible that the law of the land decreed "the forfeiture of land, catel, lif, and goods from their heyers forever" from any man caught reading the Bible in English.

What happens today when a book is censored? People go to great lengths to read it. This same thing happened in England in the fifteenth century. Men taught themselves and each other to read so that they might find out for themselves what was in the forbidden Book. What they found, as Wycliff had prophesied, did in time help to make them free of popery and serfdom.

VIOLET WOOD⁵

3. "Thy Kingdom Come"

CALL TO WORSHIP: Isaiah 55:6-7

SUGGESTED HYMNS:

"Father eternal, ruler of Creation"
"In Christ there is no east or west"
"These things shall be: a loftier race"
"Thy kingdom come, O Lord"
"At length there dawns the glorious day"

SCRIPTURE: Luke 11:1-13

PRAYER:

"O Father of men, who hast promised that the kingdoms of this world shall become the kingdom of thy Son: purge the nations of error and corruption; overthrow the power of sin; and establish his kingdom of grace in every land. Incline the hearts of all governors and peoples to the Lord of Lords and the King of Kings, that he may enter into their cities, churches, and homes, to dwell there, and rule all things by his word and spirit. Amen."

PAUL G. MACY⁴

MEDITATION: "The Lord's Prayer" (A Dialogue)

(Let the Leader begin the prayer. The Scoffer must speak up quickly, so that it seems like an interruption. Each is impatient with the other, but they develop a mutual understanding as the Leader realizes that the Scoffer has a point. At the end, there is a genuine attempt to help each other understand. The Leader should really appear to be praying the parts of the prayer. The Scoffer may be anywhere in the audience.)

Leader: "Our Father . . ."
Scoffer (belligerently): "What do you mean "Our Father?"

L: Why, I mean God. He's our Father. He is the creator of the universe. He made man in his own image.

⁴From *Great is the Company*, by Violet Wood, used by permission of Friendship Press.

⁵From *A Book of Worship for Free Churches*, used by permission of the Board of Home Missions of the Congregational and Christian Churches.

S: Yeah? What image? Was he black or white or yellow?

L: It just says "he made man in his own image." I guess color doesn't matter to God.

S: Well, it matters to me. I'm speaking for the colored people of the world. You're hypocritical when you say "Our Father." If he's your Father and mine that makes us brothers, doesn't it? Would you say your brother can't eat in the same restaurant just because his skin dark?

L: I don't care where you eat.

S: Sure you don't care. You don't care where I can't eat either. Just let me try to get a meal in some cities of our country. You won't let me. Not because you care but because you don't care, and you never do anything about it.

L (impatiently): Okay, now I want to pray. "Our Father . . ."

S: There you go again. Why do you say "Father"? My father loves me. He gives me what I need.

L: So does God. Jesus said "God love." He takes care of us, too. He tries to counsel us and guide us, but he doesn't make us follow his advice. He helps us but we don't always use his help. He gives us what we need, too. Scientists say that we know how to produce enough of everything the world needs. God gives us ability. He provides the sun and the rain, the soil, and the seed, the strength and the knowledge.

S: So why are one third of the people hungry?

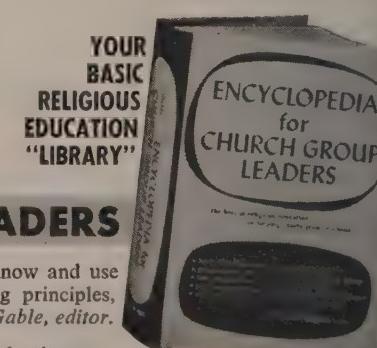
L: That isn't God's fault. He teaches us to help each other. He gives, but we don't distribute very well. There's too much selfishness. Everyone wants to keep what he has without sharing. Now let us pray. "Our Father, who art in heaven, hallowed by thy name . . ."

S: Wanna' know what I think about that? It's crazy to pray to anyone million of miles away. And if you think anyone is going to think your God's name is holy when he doesn't do anything to help them when they are hungry and cold, or despised or lonely, or sick or homeless—well "holy" isn't what they think.

L: You don't understand very well. Heaven isn't a place in the sky. Heaven is anywhere that God is. Heaven is where there is happiness or love. And God does do something about people's misery. That's why we pray "thy kingdom come thy will be done on earth as it is in heaven." We know that God wants everyone to be happy and to have enough of everything. But God can't make us do what is right. He tells us and helps us and nudges us, but he can't make us do what he wants.

S: So why do you ask him to?

L: It isn't just asking. When we pray we are telling God that if he will help



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we'll do these things. We don't mean sm if we're not willing to help.

S: Yeah! What if his kingdom did come tomorrow? Where would you be? ghty uncomfortable, I'll bet. Where could you hide your race prejudice? hat about the way you buy milk shakes ien all over the world there are babies no don't have milk? What about the urch member who won't hire a Negro? ou don't even like Jews, and Jesus was Jew! And lots of churches don't want groes to worship with them.

L: Maybe we don't act like good izens in God's kingdom. But we want be. That's why we are here now. We're ring to become good citizens of his agdom, deserving to say "Our Father."

y, you have some good ideas. Why don't a pray with me, "Give us this day our ily bread . . ." S (*beginning to be conciliatory*): That's right, but you say God has already ven it. We need to get people to start aring. How about all the potatoes that ere dumped in the rivers, all the grain storage . . . ? The greatest prosperity ur country has ever known and the eatest need the rest of the world has er known. I guess you're right—that it n't God's fault, but ours.

L: The trouble with us is that we want save bread for tomorrow and the next y, when others didn't have any yesterday and don't have any today. That's hy we have to pray, "Forgive us our ts as we forgive our debtors."

S: I'd be scared to pray that. It's hard r me to forgive. I think it is for Christians, too. Look at the war-crimes trials. orgiveness means no grudges, no resentents, no revenge. You have to really ve people to pray like that.

L: We don't think about that when we ay, but that's what Jesus meant. He rgave everyone. Even when they crucified him, he asked God to forgive them. guess he thought his followers would give. If we don't, we are not his followers. If we do, we don't have to be afraid. He wants you to be his follower, o. You can be if you pray like he said, Lead us not into temptation, but deliver s from evil."

S: Do you mean your Father God deberately tempts you? I have enough ouble with my friends without anything ke that.

L: I guess we don't think much about at either. God doesn't really tempt us

except that he is always challenging us, and it's a temptation not to accept the challenge to live courageously. Anyway, the Apostle Paul says that no man has a temptation greater than he can resist. Sometimes it's better to drop some of our friends, if they tempt us to be less than our best. If we help God answer this prayer, we have to associate with people who encourage us to do God's will. We are not strong enough ourselves. That's why we say, "For thine is the kingdom, and the power, and the glory forever."

S: That's strange, too. What does it mean?

L: It means that God's Kingdom is right here and that his laws are the laws of life, that the power for good is from God and is available to man. It also means that we should give God the glory or credit for whatever good we achieve becaue he enables us to do it.

S: Maybe you're not hypocritical—not if you can pray that prayer sincerely. I'll pray it with you, and try to help you and God to answer it, too.

JOHN H. HUSTON⁵

CONGREGATION IN UNISON: The Lord's Prayer.

4. Answering God's Call

(The material for this Sunday would be appropriate for use as a dedication for those young people about to embark on summer service projects such as caravanning, work camps, and other voluntary service.)

OPENING SENTENCE: Acts 1:8

SUGGESTED HYMNS:

"Light of the world we hail thee"
"Now in the days of youth"
"Christ of the upward way"

SCRIPTURE: Isaiah 6:1-8

PRAYER:

"O Lord Jesus Christ, the true Light that lighteth every man: be present with thy Holy Church throughout all the world; that, enlightened and guided by the Holy Spirit, she may walk in the paths of wisdom; and amid the darkness and ignorance of this present world may show forth thy light and thy truth; for the glory of thy name, whom with the Father and the Holy Spirit, together, we worship and glorify, world without end. Amen."

MEDITATION FOR CHORAL READING:

"I Will Go"

Boys: When God began to create the heavens and the earth, the earth was a desolate waste, with darkness covering the abyss and a tempestuous wind raging over the surface of the water.

Girls: Then God said, "Let there be light!" And there was light; and God saw that the light was good.

All: And God saw that the light was good.

Girls: God created man in his own image; in the image of God he created him. God saw that all that he had made was very good.

1st solo: Generation upon generation saw the light and the goodness of God but the godly ceased to be, and the faithful disappeared from the sons of men.

*Original dialogue by the Rev. John H. Huston, adapted with permission of the author.

*From *Prayers for the Church Service League*, used by permission of the Massachusetts Council of the Church Service League.

They spoke lies each with his neighbor: with false lips and double hearts they spoke.

2nd solo: Woe to those who call evil good, and good evil; who count darkness as light and light as darkness.

3rd solo: The prophet sees visions and dreams dreams. He sees the sin of his people, but all is not despair. The people that walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has the light shone

4th solo: Upon whom has the light shone? And who makes their light to shine?

Boys: You are the light of the world! A city that is built upon a hill cannot be hidden. People do not light a lamp and put it under a basket; they put it on its stand and it gives light to everyone in the house. Your light must burn in that way among men.

All: Go ye therefore, into all the world and preach the gospel to every creature.

1st solo: Then I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?"

2nd solo: Let me first go, sir, and bury my father.

3rd solo: I cannot go for I have my business to look after.

4th solo: I am not a leader.

5th solo: My mother is ill. I cannot leave her.

Boys: The curtains of the sanctuary were torn asunder, and a darkness fell upon the earth. And there was silence as of misery and death.

Girls: But out of the darkness there came a great light.

1st solo: I saw him die on the cross.

2nd solo: He had a great love for everyone.

3rd solo: That is why he gave his life for them.

4th solo: And for us.

5th solo: He said that whoever believed in him will do such things as he does, and things greater yet.

All: The Spirit of the Lord is upon me, For the Lord has anointed me; He has sent me to bring good news to the lowly,

To bind up the broken-hearted, To proclaim liberty to the captives, And release to the prisoners; To proclaim the year of the Lord's favor.

1st solo: Once again I hear the voice of the Lord saying, "Whom shall I send, and who will go for us?"

2nd solo: I will go for I must share my new happiness with others.

3rd solo: I will go to heal sick bodies and to restore life to the dying.

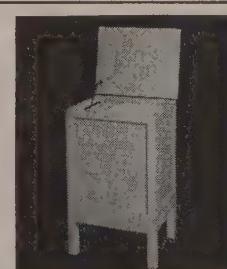
4th solo: I will give my money that others may go.

5th solo: I will go to bring the new light

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to others, for it is a great light that shines within me.

All: The light is still shining in the darkness, for the darkness has never put it out. Your light can shine within you. Open your heart to love all creatures of every race and nation. Your hands can build peace and good will. Your lives can be given to your brother's service, here and in any land.

Use effective methods

(Continued from page 15)

ment in the discussion groups on each principle. Spokesmen for the reporting groups were interviewed by a team of three church leaders, with the audience interjecting questions and comments. A cross-sectional editorial committee was then appointed to formulate a proposed statement of principles and a "Charter for the Social Action Assembly and Council."

A final congregational meeting was held to consider the principles and charter, which were then formally adopted. More than half of this meeting was devoted to evaluating what had been learned from this expe-

WANTED

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rience regarding the application of Christian principles to church policy.

Many church members would join their minister in agreeing that this experience produced more straight Christian education than any other single activity the church has sponsored.

Real situations provoke learning

Other intensive study-action projects have been built around such real problems as choosing the architectural design for a new church building, preparing for a fund-raising drive for foreign missions, selecting a new minister, formulating resolutions for a national denomination, taking a stand on race relations, and considering a merger with another church. The more real and hence controversial the issue, the greater its potential for learning, provided of course the study methods employed evoke honest inquiry.

In general, it can be said that the most effective method of adult education starts with the individual where he is and provides him with learning experiences in which he can test his maturing processes of thought, feeling, and behavior. Learning from a situation will occur in proportion as he wills, experiences, participates in, and evaluates it.

Who are the adults?

(Continued from page 11)

with education for early marriage and parenthood, and following through the middle years to old age. Each adult age group will have its own curriculum.

Still another area in which adults need guidance is that of Christian faith and heritage. Because of their own limited backgrounds, many adults need to have their faith reinterpreted in terms of new Christian insights. The whole venture of Christian education is often jeopardized by adult leaders who cling tenaciously to outmoded religious beliefs or expressions. A way must be found to conserve the values of the older interpretations of the Bible and of history, while liberating adult minds to accept the findings of biblical scholars and the newer social implications of the Gospel.

Finally, it should be the mission of the Christian education program to raise the level of social contact between adults from mere sociability to true Christian fellowship within the church. Despite the current emphasis on group experience and participation, the social life of most adults is superficial, if not artificial, reflect-

ing their basic insecurity. It is subject matter and method of Christian education to substitute for insecurity a security of faith in fellowship of love.

No single course of study will meet all the needs of all adults. A good adult education program will deal with the fundamentals of the Christian faith, but it will also be flexible to meet the diversified needs of adults as they grow older. Christian education is education for life, and as such is never completed. Its goal is achieved only as the Christian confidently accepts retirement from earthly life and enters fearlessly into life eternal.

The handicapped and the homebound

(Continued from page 19)

and fellowship, and carrying on other activities. If the homebound person is able to do so, he may be asked to take certain responsibilities in the church program, such as collecting a mounting pictures for use in vacation church school, keeping a scrapbook of the doings of the church family, telephoning other church members, checking records, or sharing in prayer groups for persons or special problems in the congregation.

* * * *

The handicapped or homebound person has the same needs as other people. These needs are accentuated when he is alone, in pain much of the time, and fearful of the future.

To do a good job of Christian education, a church must provide opportunities for every person, no matter what his limitations, to grow in faith and hope, and fellowship with God and man. Too many churches have thought they were achieving this goal through occasional visits and the distribution of church literature. We have short-changed the handicapped and homebound. We have served them little when they needed much. It behoves us to do some serious thinking about the job we need to be doing with those who are handicapped or who are confined and lonely, perhaps facing terminal illness in daily dread of pain and death. What does the Christian gospel have to say? How can the church prepare itself and its people to meet this challenge?

The Christian education program for handicapped and homebound adults, as for all other persons in the local church, is the responsibility of the Christian education committee and the adult work council. There could be no more exciting task—and certainly none more rewarding.



Books off the Press

Sign for Adult Education the Church

by Paul Bergavin and John McKinley.
enwich, Conn., The Seabury Press,
3, 320 pp., \$6.00.

This book is the culmination of a five-year project of research and experimentation carried forward by the authors and their colleagues. This was done in thirty-churches in Indiana, as part of the adult education program of the University of Indiana. The authors, both of whom are Christian educators of the highest caliber, do not contend that the resultant Indiana Plan for Adult Religious Education is a panacea for adult religious education. In their own words, "no short cuts to constructive learning are presented short of examining our nature as learners and adapting conditions of learning to that nature."

It must be said, however, that the Indiana Plan is probably the most comprehensive and soundly conceived plan for the religious education of adults yet devised. It combines the best insights of the social sciences with the goals of Christian education into an educational approach, which, if diligently pursued, will not help but bring about changes in congregations, and communities. The plan is not a blueprint, but rather highly adaptable to specific needs of different churches and different communions, and can be used in whole or in part.

At the outset of the project the authors established what they regarded to be the eight foremost problems in adult religious education, based on pilot experiments. These are helpfully described in a lengthy introduction. The plan set forth in minute detail represents the attempts to provide solutions to these problems. Part One then deals with "Principles" or the basic educational conditions of creative adult religious education. Part Two, "Practice," prescribes one way of developing a local church adult program based on these educational conditions.

Specific guidance is given in starting the plan, which involves about twenty persons and a trainer. The steps for using these persons in expanding and consolidating the plan, with reference to specific needs and goals in the lives of individuals and the life of the congregation, are carefully delineated. Thirty pages of appendices provide a detailed picture of a great variety of educational devices which were used in the plan.

The only word of caution might be to

keep a sharp focus on the flexibility and adaptability of the plan, since the very splendid step-by-step description can become a trap which could lead into establishing a somewhat set and inflexible program. Nevertheless, any congregation that wants seriously to consider "revolutionizing" its program of Christian education of adults should give serious attention to the Indiana Plan.

A. WILSON CHEEK

Dynamics of Christian Adult Education

By Robert S. Clemons. Nashville, Tenn. Abingdon Press, 1958. 143 pp., \$2.50.

This concise, yet comprehensive book rather dynamically meets a great need of adult education in our churches today. It is a clear and helpful exposition and application of the principles of group dynamics, with specific reference to the Christian education of adults. The objective of communicating the gospel in such effective ways that the love of God becomes a spiritual force in the lives of adults is a thread woven throughout the practical suggestions abounding in chapter after chapter. Some key words in the vocabulary of adult educators are given a Christian dimension by Dr. Clemons—words such as, "motivation," "participation," "communication," "learning," "leadership," "membership," "groups," "maturity."

Perhaps one of the most useful features of the book is a section at the end of each chapter suggesting projects for study and action. And for the person wanting to do further reading and study in any of the subjects dealt with in the book, the bibliographies at the end of each chapter are probably the best in print today.

A. WILSON CHEEK

Christian Education of Adults

By Earl F. Zeigler. Philadelphia, The Westminster Press, 1958. 142 pp. \$2.75.

That adults are an essential part of the Christian education enterprise for the sake of their own growth and for the contribution Christians can make to the faith of younger persons, Dr. Zeigler's book, *Christian Education of Adults*, makes abundantly clear. The gospel of Christ and the message of redemption are seen as central to adult Christian education, whether related to the organized adult class in a particular local church or spelled out in the statement of goals established by a whole denomination.

The unique way in which adults are described as experiencing periods of beginning, continuing, and arriving adulthood, as contrasted with the inadequate terms of "young adults," "middle-aged adults," and "older adults" so often used in our literature, brings new perspective and a thrilling sense of aliveness to the adult years. Persons are seen as in the process of maturing—continuous, challenging, upward-striving—not coming at any point in life to "the top of the hill," ready to "go down the sunset slope."

One has the feeling that Dr. Zeigler would say, "Heaven forbid!" to any implication that, in the plan of God, any person would cease marching on "the upward way, new heights . . . gaining every day."

But adult Christian education is more than point of view and basic theory. It is a task, a program, a way of working in the church so that basic theory may become reality. Hence, emphasis is placed on the adult class as a powerful force, when given its fullest opportunities for creative study, and on the adult council (or committee) as the natural co-ordinating and planning agency for classes and other adult groups in the local church. Adjustment of program and activity is indicated in describing experiences through the various periods of adulthood. The point is not labored, but it is clear: as adults move through the years, they need different kinds of groupings and varied opportunities for growth in and through the church. Specific forms or organizations are left to the individual church and its denominational planning groups.

One could wish that a clearer presentation had been made in this book of the recent developments in study materials and group procedures, and their relevance for the church. In this particular, as in matters of theology and organization, the author sends us to our several denominational leaders for guidance. Perhaps this is the strength of the book: the fact that a Christian educator, long experienced in the work of his own denomination, could draw upon and give support to the plans and policies of the several communions, thus giving each the assurance that in its unique way it can be a part of the great enterprise that adult Christian education has become today.

VIRGINIA STAFFORD

Summer with Nursery Children

By Florence Schulz. Boston, Pilgrim Press, 1958. 156 pp. \$2.00.

Mrs. Schulz's deep insights into the needs of nursery children, her practical approach to both everyday and special challenges and problems, and her contagious sense of humor combine to make this book not only a very useful guide but hard-to-put-down reading.

The usefulness of the book is by no means limited to summer activity. Both the nursery teacher and the parent should welcome it for year-round guidance and enjoyment.

Many children's workers feel that few churches are prepared to provide the very special conditions which would be necessary to make vacation church school a desirable program for three-year olds. Even so, it is recognized that many vacation church schools do include nursery groups. Various facts contributed to the concern that led to the publication of this book, which was planned cooperatively and published by the Pilgrim Press for the Cooperative Publication Association.

MARY E. VENABLE

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Pilgrim Hymnal

Boston, Pilgrim Press, 1958. 596 pp. 25 or more copies, \$2.00; 1 to 24 copies, \$2.25.

Another outstandingly fine hymnal, in the tradition of *Hymns Ancient and Modern*, has been produced by the Hymnal Committee of Boston's Pilgrim Press. The Reverend James H. Lenhart was editor of this committee. Dr. and Mrs. Hugh Porter were the music editors.

The hymnal should commend itself at once to all Congregational Christian Churches and others of the Reformed tradition. Indeed, it is a book with which any Protestant group not demanding the inclusion of its own liturgy and seeking high literary and musical standards should feel very much at home.

Few authors are represented by more than half a dozen hymns; therefore a great many are represented by their finest. Yet there are twenty-three hymns by Catherine Winkworth and seventeen by John Mason Neale, translators from German and the classics. More than forty hymns acknowledge indebtedness to individual psalms. Here are also the great hymns of yesteryear in the English tongue, besides those of contemporary poets of many lands.

On the musical side also a great range of material has been gathered. The heading "Anonymous" has all but been eliminated, but melodies are labeled according to nationality. Included among others are Hungarian, Chinese, Irish, Scotch, Dutch, Austrian, Italian, Swedish and Swiss melodies. Seven selections are Negro

melodies, seven traditional Christmas carols, and eleven Welsh melodies—lovely and singable. There are ten tunes by Tallis (d. 1585), nine by Bourge (d. 1561), seventeen from Genevan psalters, and thirteen from Scotch psalters. By far the largest contributor of tunes is J. S. Bach, who is credited with twenty-one. Let us give thanks. A very few of the best gospel songs are included, as some fine tunes by modern composers. There are eight by the late Ralph Vaughan Williams.

A notable section of this book, page 497 to 594, is devoted to "Service Music." Many of these numbers are suitable for congregational hymns. Some could be used as simple anthems; some are antiphons; some are responses. Choirs furnished with copies of this hymnal would have much with which to enrich the services.

This volume contains orders of worship, simple forms for celebrating the sacraments, and pages of prayers and other worship materials. It is pleasing to find that the sources of prayers are given. There are also responsive readings from the Psalms and selections for unison reading from both Old Testament and New Testament.

The careful study of the *Pilgrim Hymnal* will be most rewarding, and its intelligent use in any church will be richly blessed.

PHILIP S. WATTERS

The American Woman

By Eric John Dingwall. New York, N.Y., New American Library of World Literature, Inc., 1958. 288 pp. 50c.

An English anthropologist undertakes to analyze a number of historical and contemporary statements regarding the attitudes, feelings, and place in society of the American woman. With a rather journalistic flair for the sensational, the author deplores the dominance of the American woman and her immature handling of everything feminine or sexual.

This paperback seems to this reviewer another attempt of a European to re-establish the traditional European pattern of male authority without adequately understanding the American goal of cooperative, democratic mutuality between the sexes.

WILLIAM H. GENNE

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Church and Economic Life, National Council of Churches, have joined in the publication of this valuable study and discussion guide. Mrs. Wedel has a realistic approach to the situation in which women find themselves in our present-day culture and makes some pointed suggestions to the churches.

The problems facing married women who are employed outside the home are considered in some detail and with sympathy, but unmarried women who work are also taken into account.

Each of the four chapters is followed by suggestions for study, including questions, activities, assignments, and other sources. The guide is recommended for use in mixed groups of men and women.

LILLIAN WILLIAMS

Decentralized Camping: Handbook

by Lois Goodrich. New York, Association Press, 1959. \$4.75. 256 pp.

Here is a "how-to" book that will be helpful to all those who are working to move into decentralized camping. The author's enthusiasm for this type of camping shines through her very direct and practical treatment of the problems faced by directors and staffs of small camp units.

This handbook will be of value both to directors and staffs, for it carries the kind of basic information needed to experiment with or consider decentralized camping. Details involved in the selection, training, and relations of staff members, in program planning, and in administration are adequately covered. The problems and questions still present for those who attempt this way are not neglected.

Miss Goodrich herself says, "I do not aim for decentralized camping the easiest way. . . . Rather it is a more stimulating, a more democratic, a more growth-producing way for everyone from the youngest camper to the director himself. Perhaps, paradoxically, it is also a more relaxing way."

The book will make good reading for those who are continually evaluating their own camping objectives and who are aware of new trends.

GLADYS B. QUIST

Taking the Most of Your Best

By David A. MacLennan. Philadelphia, Westminster Press, 1958. 183 pp. \$3.00.

The chapters of this book were first given as weekly radio broadcasts dealing with a variety of topics related to the achievement of peace of mind and soul. In each subject, the author tries to make clear what the positive Christian attitude could be.

In Part I, on "Faith and Discipline," he covers the principal items of Christian belief and doctrine. In Part II, "Peace and Happiness," he deals with relaxation, finding peace, sleep, perspective, adjustment, and facing the future unafraid. In Part III, "Christian Character," the reader is brought to consider such matters as

maturity, love, kindness, and use of the imagination. Family in Part IV, "Overcoming Life's Problems," Dr. MacLennan takes up such commonplace items as fatigue, control of temper, reaction to criticism, egocentricity, worry, loneliness, growing spiritual roots, and defeat.

STILES LESSLY

BOOK NOTES

Adult Bible Study Books

How to Read the Bible (Revised Edition), by Julian Price Love. New York, Macmillan Co., 1959. 189 pp. \$3.95. A widely read text (1940), extensively revised and updated in the light of today's biblical studies, but still carrying out the basic idea of the original book, namely that the Bible should be read according to units of thought. It gives a number of ways to become better acquainted with the Bible and lists many available helps and reference books.

Understanding the Bible, By Fred J. Denbeaux. Philadelphia, Westminster Press, 1958. 94 pp. \$1.00. A mature book concerned mostly with understanding the Bible's central place—how it stands between God and man—and relating the events of biblical history to the present day.

The Story the Old Testament Tells, by Glenn McRae. St. Louis, Bethany Press, 1959. 96 pp. paper, 75c. A broad view of the story that runs through the Old Testament, exploring the values in Old Testament study and ways of meeting any difficulties encountered.

In the Beginning God, by William M. Logan. New York, John Knox Press, 1957. 86 pp. \$2.25. A book of reflections on the first eleven chapters of Genesis, in interesting narrative form.

Elijah and Elisha, by Ronald S. Wallace. Grand Rapids, William B. Eerdmans' Publishing Co., 1957. 164 pp. \$3.00. A series of expositions of most of the passages in the First and Second Book of Kings that give the history of the prophets Elijah and Elisha.

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Out of the Whirlwind, by William B. Ward. Richmond, John Knox Press, 1958. 123 pp. \$2.50. The story of Job and his suffering, simply and movingly told, highlighting obscure passages yet quoting liberally to acquaint the reader with the style and language of the Book of Job.

WORLD CHRISTIAN BOOKS:

1. *The People of God in the Old Testament*, by H. J. Kraus. New York, Association Press, 1958. 92 pp. \$1.25. A clear and vivid picture of the children of Israel as the chosen people of the Old Testament.

2. *The Psalms as Christian Praise*, by R. B. Y. Scott. New York, Association Press, 1958. 94 pp. \$1.25. An aid in understanding the origin of the Psalms and what they mean to the Christian Church today.

3. *Matthew's Witness to Jesus Christ*, by H. N. Ridderbos. New York, Association Press, 1958. 94 pp. \$1.25. A study of the witness of the Gospel of Matthew to the Jewish people concerning Christ.

4. *Christ's Messengers*, by C. F. D. Moule. New York, Association Press, 1957. 94 pp. \$1.25. A study of the Book of Acts, with emphasis on three ways of witnessing: by deeds, by words, and by fellowship.

Reading the Gospel of John, by James P. Berkeley. Philadelphia, Judson Press, 1958. 290 pp. \$3.75. A detailed and clear reading guide to the Gospel of John that seeks to lead the reader into an intensive study of this Gospel.

The Seven Letters, by Hugh Martin. Philadelphia, Westminster Press, 1958. 122 pp. \$2.25. A study of the first three chapters of the Book of Revelation—the seven letters to the seven churches—pointing up what they were intended to

mean to those churches and what they have continued to mean to the Christian Church since that time.

Books for Private or Group Devotions

Two of these books were prepared with the Lenten season in mind, but all are suitable for any time during the year, either for personal use or for worship resources in adult groups:

Existence under God, by Albert Edward Day. Nashville, Abingdon Press, 1958. 144 pp. \$2.50. A study of the Christian's life of prayer, dealing with the realization of the presence of God, and how to communicate with him.

All Things Are Possible through Prayer, by Charles L. Allen. Westwood, N.J.: Fleming H. Revell Co., 1958. 127 pp. \$2.00. A discussion of the reasons for praying, what to pray for, and how to pray effectively for others; and illustrations of how God answers prayer.

Prayers of the Reformers, compiled by Clyde Manschreck. Philadelphia, Muhlenberg Press, 1958. 178 pp. \$2.50. A handbook of short prayers on many subjects written by the reformers of the sixteenth century, including Calvin, Coverdale, Luther, Melanchthon, Knox, and others.

Seven Days of the Week, by Rita F. Snowden. Philadelphia, Muhlenberg Press, 1958. 128 pp. \$1.95. A book of thoughts on Christian living covering simple, everyday subjects, such as growing up, sunset and sunrise, stars, hands and feet, a birthday, the family.

Through Temptation, by James H. Hanson. Minneapolis, Augsburg Publishing House, 1959. 78 pp. paper, \$1.50. A series of Lenten meditations based on Genesis 3, Matthew 4, and parts of John 12 and 20.

His Death and Ours, by David Belgum. Minneapolis, Augsburg Publishing House, 1958. 65 pp., paper, \$1.00. Meditations on death, based on the seven last words of Christ.

The Strong Comfort of God, by Ernest Lee Stoffel. Richmond, John Knox Press, 1958. 159 pp. \$3.50. A book of comfort and assurance to the Christian in meeting the demands of everyday life, with emphasis on the discipline of faith.

In Time of Trouble, by Ralph H. Read. New York, American Press, 1959. 133 pp. \$2.75. A guide to faith in time of sorrow and trouble, seeking to answer many difficult questions.

By These Things Men Live, by David W. Charlton. New York, Greenwich Book Publishers, 1958. 63 pp. \$2.00. Seventeen meditations on timely subjects, from personal morality to social responsibility.

Think About These Things, by Robert D. Hershey. Philadelphia, Muhlenberg Press, 1958. 198 pp. \$2.50. Twenty-three sermons on the things we want, the things we need, the things that stand in the way, and the things that need to be done.

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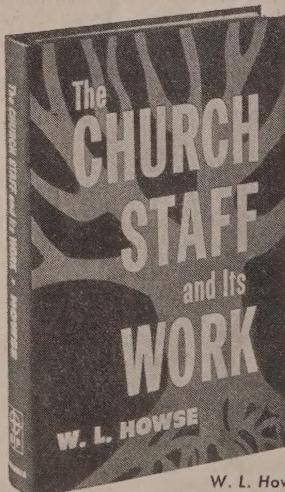
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Frank S. Mead. Westwood, N.J., Flemish Revell Co., 1958. 128 pp. \$1.95. Select Scripture quotations from several versions of the Bible, giving guidance, strength, and comfort in many situations and circumstances.

Out of the Depths, by Edward A. Hermann. Philadelphia, Christian Education Press, 1958. 53 pp., paper, \$1.00. Poems on faith written during the author's illness and convalescence.

Books on Theology for Lay People

KNOW YOUR FAITH SERIES: (Important areas of the Christian faith are discussed in this series by different religious leaders.)

1. *I Believe in God*, by Costen J. Hall. Nashville, Abingdon Press, 1958. 112 pp. \$1.25. (Second in the series.) A simple, reverent examination of truths that confirm our belief in the reality of God showing how God is revealed in nature, man, and in Jesus Christ.

2. *I Believe in the Bible*, by Joseph Sizoo. Nashville, Abingdon Press, 1958. 77 pp. \$1.25. (Third in the series.) Practical help in understanding the significance, meaning, and structure of the Bible, written many generations ago but still relevant today.

3. *I Believe in the Holy Spirit*, by Ernest F. Scott. Nashville, Abingdon Press, 1958. 89 pp. \$1.25. (Fourth in the series.) A concise discussion of what we may believe about the Holy Spirit; showing what the Spirit does, its relation to God and Christ, and its relation to man.

Reference Book

Concise Dictionary of Judaism, by Dagobert D. Runes. New York, Philosophical Library, 1959. 237 pp. \$5.00. A helpful, up-to-date reference book in the study of Old Testament history, enabling the reader to acquaint himself with present-day customs in Jewish life and compare them with their biblical origin. The definitions are concise and interesting. Outstanding personalities of the past and present are dealt with, and many full-page illustrations depict significant people and events.

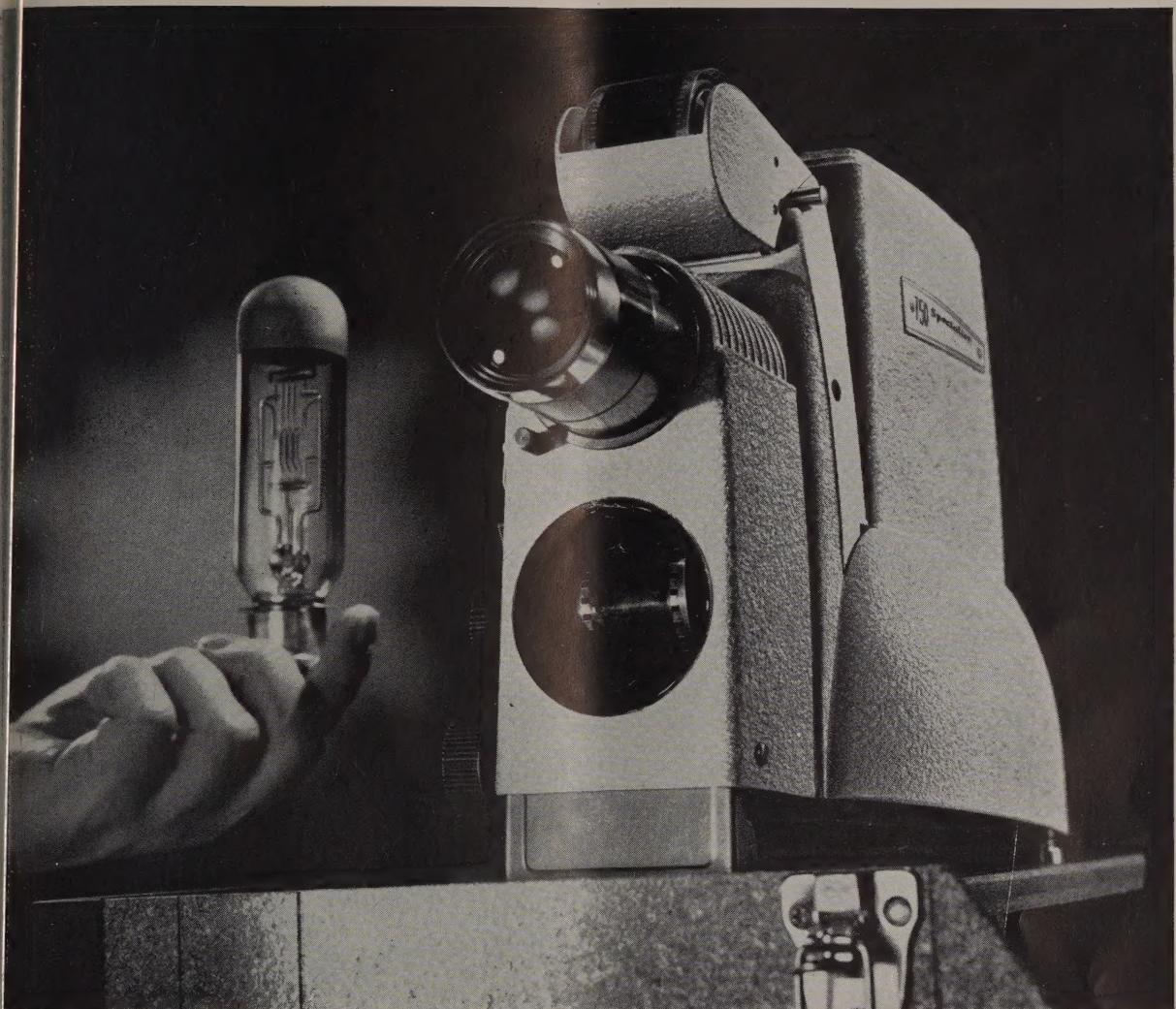
Audio-Visuals in Christian Education

(Continued from page 31)

lation to way in which it is accomplished. Through the involvement of villagers themselves, the careful manner in which the training is undertaken, the materials and techniques used, plus the spirit of the initial teachers, the opening of new windows in men's minds is going forward as a Christian ministry.

Strong in human interest and missionary zeal, the strip is HIGHLY RECOMMENDED for instruction, RECOMMENDED for promotion and motivation, with junior high through adults. Juniors could benefit from its use if the script were adapted for them. The photographs are clear and direct though a few are used more than once; the script develops a measure of involvement as the people touched by the work visualized come alive. No detailed treatment is given of the Laubach method yet this was not among the producer's objectives.

(V-C-8; A)†



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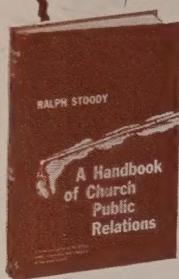
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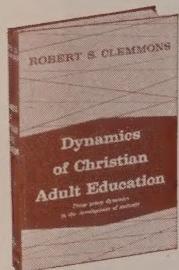


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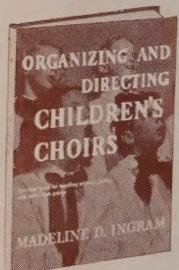
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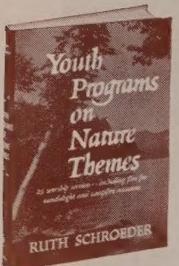


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